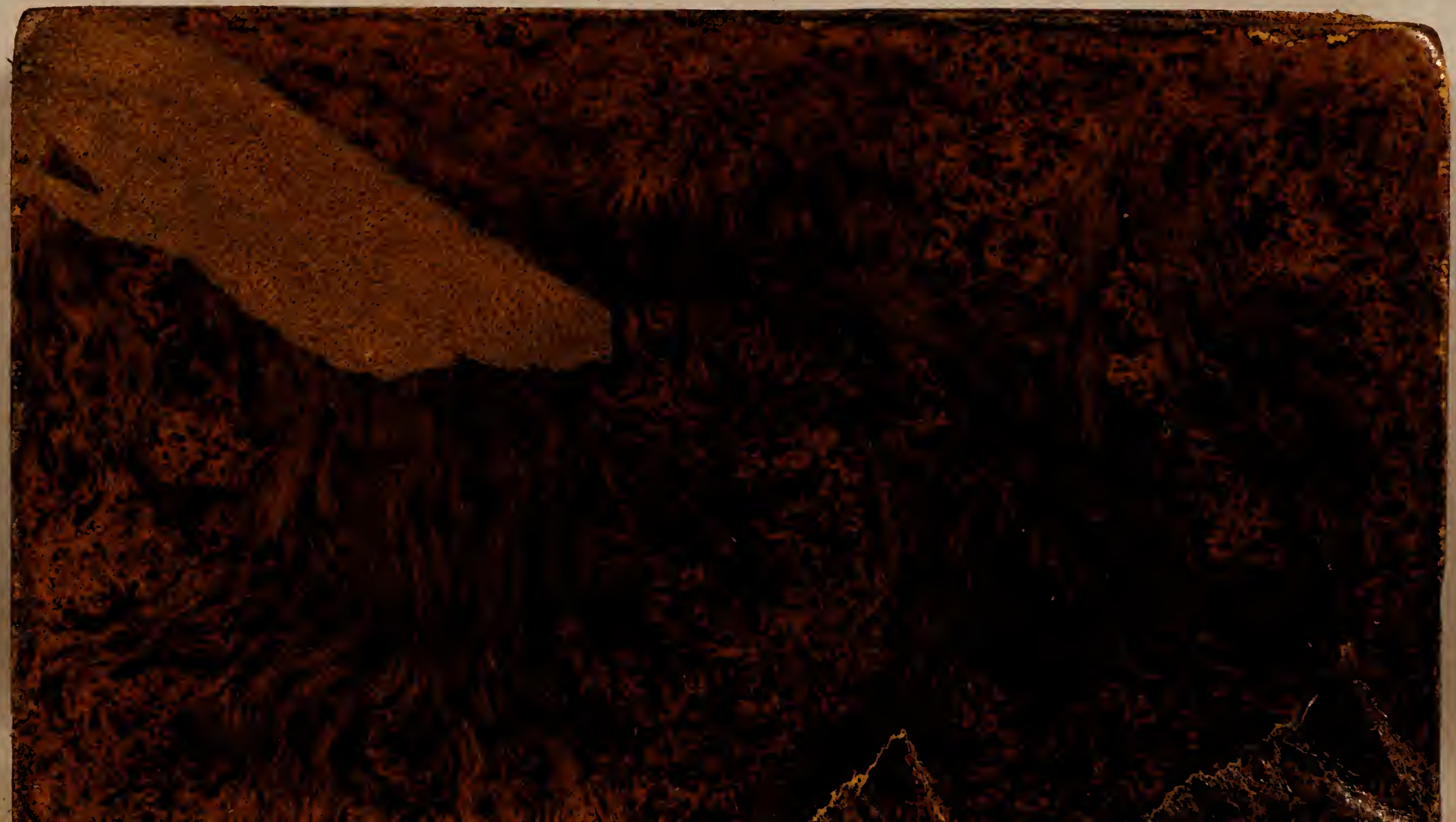

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MEMOIRS
OF THE
L I F E

OF THE REVEREND
GEORGE WHITEFIELD, M. A.
Late Chaplain to the Right Honorable
THE COUNTESS OF HUNTINGDON:

IN WHICH
Every Circumſtance worthy of Notice, both in his private and public Character, is recorded.
Faithfully ſelected from his Original PAPERS, JOURNALS and LETTERS.

ILLUSTRATED BY
A Variety of intereſting and entertaining ANECDOTES, from the beſt Authorities.

WITH
A particular ACCOUNT of his DEATH and FUNERAL; and Extracts from the SERMONS, which were preached on that Occaſion.

COMPILED
By the REV. JOHN GILLIES, D. D.
To which is now added,
AN EXTRACT FROM MR. WHITEFIELD'S TRACTS.

Yea, doubtleſs, I count all things but loſs, for the excellency of the knowledge of CHRIST JESUS, MY LORD: For whom I have ſuffered the loſs of all things, and do count them but dung that I may win CHRIST. PHIL. iii. 8.

And I will very gladly ſpend, and be ſpent for you. 2. Cor. xii. 15.

For he that winneth ſouls is wiſe. PROV. xi. 30.

And they that be wiſe, ſhall ſhine as the brightneſs of the firmament: and they that turn many to righteouſneſs, as the ſtars, for ever and ever. DAN. xii. 3.

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1798.

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MEMOIRS

OF THE

LIFE

OF

THE REVEREND

Mr. GEORGE WHITEFIELD.

CHAP. I.

From his Birth, to his going to the Univerſity of Oxford, *Anno* 1732.

THIS eminent and pious ſervant of Chriſt, Mr. George Whitefield, was born at Glouceſter, on the ſixteenth day of December, *O. S.* 1714. His father, Thomas Whitefield, nephew of the Rev. Mr. Samuel Whiteſield, of Rockhampton, in Glouceſterſhire*, was firſt bred to the employment of a wine-merchant

* The Rev. Mr. Samuel Whiteſield, great-grandfather of George, was born at Wantage in Berkſhire, and was Rector of North Ledyard in Wiltſhire. He removed afterwards to Rockhampton. He had five daughters, two of whom were married to clergymen, Mr. Perkins and Mr. Lovingham: And two ſons, Samuel, who ſucceeded his father in the Cure of Rockhampton, and died without iſſue; and Andrew, who was a private gentleman, and lived retired upon his eſtate. Andrew had fourteen children, of whom Thomas was the eldeſt, the father of Mr. George Whitefield.

merchant in Briſtol; but afterwards kept an Inn in the city of Glouceſter. In Briſtol he married Miſtreſs Elizabeth Edwards, who was related to the Blackwells and Dimours, of that city; by whom he had ſix ſons and one daughter*. Of theſe, George was the youngeſt, who being bereaved of his father, when only two years old, was regarded by his mother with a peculiar tenderneſs, and educated with more than ordinary care.

He was early under religious impreſſions; but the bent of his nature, and the general courſe of his younger years, as himſelf acknowledges † with expreſſions of ſhame and ſelf-condemnation, was of a very different kind.

Between the years of twelve and fifteen, he made a good progreſs in the Latin claſſics, at the public ſchool; and his eloquence began to appear, even at that early period, in the ſpeeches which he delivered at the annual viſitations. It is probable the applauſe he received on theſe occaſions, contributed to his fondneſs for theatrical amuſements: From whence it has been inſinuated, that he learned his oratory upon the ſtage. This, however, ſeems to have no other foundation, than his acting a part, ſome-

* Elizabeth, the daughter, was twice reputably married at Briſtol. John, his ſon, lies interred with the family, in St. Mary Decrypt Church in Glouceſter. Joſeph died an infant. Andrew ſettled in trade at Briſtol, and died in the twenty-eighth year of his age. James was Captain of a ſhip, and died ſuddenly at Bath. Thomas and Richard are ſtill living. The father died December, 1716. The mother continued a widow ſeven years, and was then married to Mr. Longden, an Ironmonger in Glouceſter, by whom ſhe had no iſſue. She died December, 1751, in the ſeventy-firſt year of her age.

† See the two firſt parts of his Life at the beginning.—Confeſſions of a like nature, are to be found in the writings of St. Auguſtin.

ſometimes, with his fellow-ſcholars; particularly, in certain dramatic performances prepared for them by their maſter: For that he was more indebted as an orator to nature, than to art of any kind, muſt be evident to all perſons of diſcernment who were acquainted with him. Such could not fail to obſerve, that his eloquence was in a great meaſure the effect of his genius, and proceeded chiefly from that peculiar aſſemblage of extraordinary talents with which GOD had endowed him.

NOTWITHSTANDING this, it appears from his conduct, that he either had not yet diſcovered where his talents lay, or could not find means to qualify himſelf for entering into any profeſſion where they might be properly exerciſed: for when he was about fifteen years of age, he declined the purſuit of learning, and talked of getting an education that would better fit him for buſineſs. During this period, he ſtill continued to reſide with his mother; and as her circumſtances were not then ſo eaſy as before, he did not ſcruple to aſſiſt her in the buſineſs of the tavern. But the prevailing bent of his genius began now ſtrongly to diſcover itſelf; for even in this unfavorable ſituation he compoſed ſeveral ſermons, one of which he dedicated to his eldeſt brother: And after having viſited him at Briſtol, he came home with a reſolution to abandon his preſent employment, and to turn his thoughts a different way.

AFTER this, being for ſome time diſengaged from every purſuit, and but poorly ſupported out of his mother's ſcanty ſubſiſtence, he was in no ſmall danger of being utterly ruined by the influence of his former companions: but it pleaſed GOD to break the ſnare by filling him with an abhorrence of their evil deeds.

ABOUT this time, the impreſſions of religion began again to recover their influence in his breaſt: And

when

when he was ſeventeen years of age, he received the ſacrament of the Lord's ſupper. He now became more and more watchful, both over his heart and converſation. He was frequently employed in faſting and prayer; ſpent much of his time in reading books of devotion; attended public worſhip twice every day; and ſo deeply was he engaged in theſe exerciſes, that his thoughts were conſtantly ſet on the great things of religion.

CHAP. II.

From the time of his going to the Univerſity of Oxford, *to his embarking for* Georgia, *Anno* 1737.

WHEN Mr. WHITEFIELD arrived at eighteen, he was ſent to the Univerſity of Oxford, where he was again expoſed to the ſociety of the wicked: But remembering his former danger and deliverance, by the grace of GOD, he reſiſted all their ſolicitations, and cultivated an acquaintance with the Methodiſts, as the only perſons that ſeemed to preſerve a ſenſe of religion, through the whole of their deportment.

IT would be going beyond our purpoſe to give an account of the riſe of Methodiſm: For this, the reader is referred to the Rev. Mr. John Weſley's firſt journal. But it may not be improper to notice the ſpirit of the age, when it firſt appeared.—At that time, ſerious and practical Chriſtianity in England was in a very low condition; ſcriptural, experimental religion, (which in the laſt century uſed to be the ſubject of the ſermons and writings of the clergy) was become quite unfaſhionable; and the only thing

inſiſted

inſiſted on was a defence of the out-works of Chriſtianity againſt the objections of infidels. What was the conſequence? The writings of infidels multiplied every day, and infidelity made a rapid progreſs among perſons of every rank, not becauſe they were reaſoned into it by the force of argument, but becauſe they were kept ſtrangers to Chriſt and the power of the goſpel. We have a moſt affecting deſcription of this, by Biſhop Butler, whom none will ſuſpect of exaggerating the fact :* "It is come, "I know not how, to be taken for granted, by many "perſons, that Chriſtianity is not ſo much as a ſubject "of inquiry; but that it is, now at length, diſco-"vered to be fictitious; and accordingly they treat "it, as if in the preſent age, this were an agreed "point among all people of diſcernment; and no-"thing remained but to ſet it up as a principal ſub-"ject of mirth and ridicule; as it were by way of "repriſals, for its having ſo long interrupted the "pleaſures of the world." Such was the ſtate of religion in England, and Scotland was greedily ſwallowing down the poiſon, when it pleaſed God to raiſe up the Methodiſts, as inſtruments to revive his work in the midſt of abounding impiety, and to bring multitudes who had ſcarcely a form of godlineſs, to experience its quickening and renewing power.

Happy was it for Mr. Whitefield, that there was a ſociety of Methodiſts, at that time, in Oxford; but eſpecially that he became acquainted with the Rev. Mr. Charles Weſley, by whom he was treated with particular kindneſs. Such benefit did he receive under his miniſtry, that he always accounted him his ſpiritual father. And Mr. Weſley's reciprocal affection for him, ſtands recorded in the verſes at the beginning of Mr. Whitefield's ſecond and third Journals.

Like

* Preface to his Analogy, May, 1736.

LIKE the other Methodiſts, Mr. WHITEFIELD now began to live by rule, and to improve every moment of his time to the beſt advantage. He received the communion every Sabbath, viſited the ſick, and the jail priſoners, and read to the poor. For daring to be thus ſingularly religious, he ſoon incurred the diſpleaſure of his fellow-ſtudents, and felt the effects of it in their unkind behavior. In the mean time, he was greatly diſtreſſed with melancholy thoughts, which were augmented by exceſſive bodily auſterities. And at laſt, by reading, and perhaps, miſunderſtanding ſome myſtic writers, he was driven to imagine, that the beſt method he could take, was to ſhut himſelf up in his ſtudy, till he had perfectly mortified his own will, and was enabled to do good without any mixture of corrupt motives. He likewiſe imagined that he muſt relinquiſh external duties, and public worſhip, and laſtly, (which was no ſmall trial and affliction to him) that he muſt deny himſelf the pleaſure of converſing with his religious friends. In this pitiable ſtate of mind, Mr. Charles Weſley found him one day, when he went to ſee him; apprized him of his danger, if he perſiſted in that way of life, and recommended to him his brother as a perſon of greater experience; who readily gave him, from time to time, his friendly advice. Soon after this, however, he carried his abſtinence and faſting to ſuch an extreme, that his body was ſo emaciated and feeble, that he could hardly walk up ſtairs. His tutor therefore thought proper to call a phyſician, and it appeared by the event, he had rightly judged in doing ſo: for it pleaſed GOD to make the phyſician's care and medicines ſucceſsful to his recovery.

His bodily health being reſtored, his ſoul was likewiſe filled with peace and joy in believing on the Son of GOD. This joy was ſo great for ſome time, that go where he would, he could not help praiſing

GOD

God continually in his heart, and with ſome difficulty reſtrained himſelf from doing it aloud. As he was urged to go into the country for confirming his health, he returned to his native air at Glouceſter, where (his mind being now happily enlightened) he preferred the ſacred writings to all other books, and read them with conſtant prayer; in which exerciſe he found unſpeakable delight and benefit. But inclination conſpired with duty, to hinder him from confining his religion to himſelf: Having a heart formed for ſociety and friendſhip, he could not think of ſhutting himſelf up in his cloſet; but made it his buſineſs to converſe with young perſons, about his own time of life, in order to awaken them to a ſenſe of religion. God was pleaſed ſoon to give ſucceſs to his endeavors this way: for ſeveral of them joined with him, and notwithſtanding the contempt they knew it would bring upon them, met together from time to time for religious exerciſes. He alſo there read to ſome poor people in the town, twice or thrice a week, and read and prayed with the priſoners in the county goal every day.

Being now about twenty-one years of age, he was ſent for by Doctor Benſon, Biſhop of Glouceſter; who told him, That though he had purpoſed to ordain none under three-and-twenty, yet he ſhould reckon it his duty to ordain him whenever he applied. Upon which, at the earneſt perſuaſion of his friends, he prepared for taking orders.

His behavior on this occaſion was very exemplary. He firſt ſtudied the Thirty-nine Articles, that he might be ſatisfied of their being agreeable to Scripture. Then, he examined himſelf by the qualifications of a miniſter mentioned in the New Teſtament, and by the queſtions that he knew were to be put to him at his ordination. On the Saturday, he was much in prayer for himſelf and thoſe who were to be ordained

ed with him. On the morning of his ordination, (which was at Glouceſter, Sunday, June 20, 1736) he roſe early, and again read, with prayer, St. Paul's Epiſtles to Timothy; and after his ordination, went to the Lord's table.

THE Sunday following, he preached his Sermon on *The Neceſſity and Benefit of Religious Society*, to a very crowded auditory; and that ſame week, he ſet out for Oxford, whither he inclined to go, rather than to the pariſh which the Biſhop would have given him; becauſe it was the place where he might beſt proſecute his ſtudies, and where he hoped his labors might be moſt uſeful.* Soon after this, he was invited to officiate at the Chapel of the Tower of London. The firſt time he preached in London, was Auguſt, 1736, at Biſhopſgate Church. Having a very young look, the people were ſurpriſed at his appearance, and ſeemed to ſneer as he went up to the pulpit; but they had not heard him long, when their contempt was turned into eſteem, and their ſmiles into grave attention. He continued at the Tower

two

* "Laſt Sunday in the afternoon, I preached my firſt ſermon in the church where I was baptized, and alſo firſt received the Sacrament of the Lord's ſupper.—Curioſity drew a large congregation together. The ſight, at firſt, a little awed me. But I was comforted with a heart-felt ſenſe of the Divine Preſence: And ſoon found the advantage of having been accuſtomed to public ſpeaking, when a boy at ſchool; and of exhorting and teaching the priſoners, and poor people at their private houſes, whilſt at the Univerſity. By theſe means, I was kept from being daunted over-much. As I proceeded, I perceived the fire kindled, till at laſt, though ſo young, and amidſt a crowd of thoſe who knew me in my childiſh days, I truſt, I was enabled to ſpeak with ſome degree of Goſpel-authority.—Some few mocked; but moſt, for the preſent, ſeemed ſtruck: and I have ſince heard, that a complaint had been made to the Biſhop, that I drove fifteen mad, the firſt ſermon. The worthy prelate, as I am informed, wiſhed that the madneſs might not be forgotten before next Sunday."

two months, preaching, catechiſing, and viſiting the ſoldiers; and ſeveral ſerious young men came to hear his morning diſcourſes on the Lord's day. In the mean time, the letters which the Rev. Meſſieurs Weſleys and Ingham wrote home from Georgia, made him long to go and preach the Goſpel in thoſe parts; yet he waited till Providence ſhould make his way more clear, and returning to Oxford, he found himſelf very happy in his former employments, and had much pleaſure in reading *Henry's Commentary on the Bible*, and in the company of ſome religious young men, who met together in his chamber every day.

In November, 1736, he was again called from Oxford, to miniſter at Dummer in Hampſhire.—This was a new ſphere of action among poor illiterate people; but he was ſoon reconciled to it, and thought he reaped no ſmall profit by converſing with them. Nevertheleſs, he continued his ſtudies with unwearied application: Dividing the day into three parts; eight hours for ſleep and meals, eight for public prayers, catechiſing and viſiting; and eight for ſtudy and retirement. During his ſtay here, he was invited to a very profitable curacy in London; but did not accept of it, as he was ſtill intent upon going abroad. Providence, at length, ſeemed to open a door to him; for he received letters, containing what he thought to be an invitation to go to Georgia, from Mr. John Weſley, whoſe brother came over about this time to procure more laborers. It is eaſy to judge how readily this propoſal would be embraced: and now that he thought himſelf clearly called, (many things concurring to make his ſtay at home leſs neceſſary) he ſet his affairs in order, and in January, 1737, went to take leave of his friends in Glouceſter and Briſtol. At Glouceſter, the congregations, when he preached, were very large and very ſerious. At Briſtol, many perſons were forced to return from the churches

where

where he was invited to preach, for want of room. He went alſo to Bath, where he was kindly received, and preached twice. But he did not ſtay long at any of theſe places, being obliged to go to Oxford about the latter end of February; from whence he came up to London, to wait upon General Oglethorp, and the Truſtees for Georgia. He was ſoon introduced to the Archbiſhop of Canterbury, and the Biſhop of London, who both approved of his going abroad. While he continued at London, waiting for General Oglethorp, he preached more frequently than he had done before, and greater numbers of people flocked to hear him. But finding that the General was not likely to ſail for ſome time; and being under particular obligations to the Rev. Mr. Sampſon Harris, miniſter at Stonehouſe in Glouceſterſhire, he went at his requeſt, to ſupply his charge, till he ſhould diſpatch ſome affairs in London. There he was very happy in his public miniſtrations, but eſpecially in his retirements, which he uſed afterwards to reflect upon with great ſatisfaction. On Mr. Harris' return, he left Stonehouſe, and upon repeated invitations went a ſecond time to Briſtol, where he preached as uſual, about five times a-week. Here the multitudes of his hearers ſtill encreaſed.† He was attended by perſons of all ranks and denominations; private religious ſocieties were erected; a collection for the poor priſoners in Newgate, was made twice or thrice a-week; and large encouragement was offered to him, if he would not go abroad. During his ſtay at Briſtol, which was from the end of May to the twenty-firſt of June, he paid a ſecond ſhort viſit to Bath, where the people crouded, and were ſeriouſly affected,

† "Some hung upon the rails, others climbed up the leads "of the church, and all together made the church itſelf ſo "hot, with their breath, that the ſteam would fall from the "pillars like drops of rain."

affected, as at Briſtol, and no leſs than 160*l.* was collected for the poor of Georgia.

JUNE 21, he preached his farewel-ſermon at Briſtol; and towards the end of the diſcourſe, when he came to tell them, "it might be they would ſee "him no more," the whole congregation was exceedingly affected; high and low, young and old, burſt into a flood of tears. Multitudes, after ſermon, followed him home weeping; and the next day he was employed from ſeven in the morning till midnight, in talking and giving advices to thoſe who came to him, about the concerns of their ſouls and ſalvation.

FROM Briſtol he went to Glouceſter, and preached to a very crowded auditory; and after ſtaying a few days went on to Oxford, where he had an agreeable interview with the other Methodiſts, and came to London about the end of Auguſt.

HERE he was invited to preach and aſſiſt in adminiſtering the ſacrament in a great many churches. The congregations continually increaſed; and generally on the Lord's-day, he uſed to preach four times to very large and very much affected auditories, and to walk ten or twelve miles in going to the different churches. His friends began to be afraid he would hurt himſelf: but he uſed to ſay, "He found, by "experience, the more he did, the more he might "do for God."

HIS name was now put into the news-papers, (though without his conſent or knowledge,) as a young gentleman going volunteer to Georgia, who was to preach before the ſocieties at their general quarterly meeting. This ſtirred up the people's curioſity more and more. He preached on that occaſion, his ſermon on *Early Piety*, which was printed at the requeſt of the ſocieties. After this, for near three months ſucceſſively, there was no end of

people's

people's flocking to hear him, and the managers of charity-ſchools were continually applying to him to preach for the benefit of the children; for that purpoſe they procured the liberty of the churches on other days of the week beſides the Lord's day; and yet thouſands went away from the largeſt churches, not being able to get in. The congregations were all attention, and ſeemed to hear as for eternity. He preached generally nine times a-week, and often adminiſtered the ſacrament early on the Lord's-day morning, when you might ſee the ſtreets filled with people going to the church with lanthorns in their hands, and hear them converſing about the things of GOD.

As his popularity increaſed, oppoſition increaſed proportionably. Some of the clergy became angry; two of them ſent for him, and told him, they would not let him preach in their pulpits any more, unleſs he renounced that part of the preface of his ſermon on *Regeneration*, (lately publiſhed) wherein he wiſhed "that his brethren would entertain their audito-"ries oftener with diſcourſes upon the new birth." Probably ſome of them were irritated the more, by his free converſation with ſome of the ſerious Diſſenters, who invited him to their houſes, and repeatedly told him, "That if the doctrines of the new-"birth, and juſtification by faith, were preached "powerfully in the churches, there would be few "Diſſenters in England." Nor was he without oppoſition even from ſome of his friends. But under theſe diſcouragements, he had great comfort in meeting every evening with a band of religious intimates, to ſpend an hour in prayer, for the advancement of the goſpel, and for all their acquaintance, ſo far as they knew their circumſtances. In this he had uncommon ſatisfaction: once he ſpent a whole night with them in prayer and praiſe; and ſometimes at

midnight,

midnight, after he had been quite wearied with the labors of the day, he found his ſtrength renewed in this exerciſe, which made him compoſe his ſermon upon *Interceſſion*.

THE nearer the time of his embarkation approached, the more affectionate and eager the people grew. Thouſands and thouſands of prayers were put up for him. They would run and ſtop him in the alleys of the churches, and follow him with wiſhful looks. But above all, it was hardeſt for him to part with his weeping friends at St. Dunſtan's, where he helped to adminiſter the ſacrament to them, after ſpending the night before in prayer: This parting was to him almoſt inſupportable.

CHAP. III.

From the time of his embarking for Georgia, *to his re-embarking for* England, 1738.

IN the latter end of December, 1737, he embarked for Georgia. *This was to him a new, and at firſt appearance, a very unpromiſing ſcene. The ſhip was full of ſoldiers, and there were near twenty women among them. The captains, both of the ſoldiers and ſailors, with the ſurgeon, and a young cadet, gave him ſoon to underſtand, that they looked upon him as an impoſtor, and for a while treated him as ſuch. The firſt Lord's-day, one of them played on the hautboy, and nothing was to be ſeen but cards, and little heard, but curſing and blaſphemy.

This

* Here begins a manuſcript of Mr. WHITEFIELD's, from which ſeveral paſſages are taken in the following account. It is referred to by M. S.

This was a very diſagreeable ſituation; but it is worth while to obſerve, with what prudence he was helped to behave among them, and how God was pleaſed to bleſs his patient and perſevering endeavors to do them good.

He began with the officers in the cabin, in the way of mild and gentle reproof; but this had little effect.* He therefore tried what might be done between decks, among the ſoldiers. And though the place was not very commodious, he read prayers and expounded twice a-day. At firſt he could not ſee any fruit of his labor, yet it was encouraging to find it ſo kindly received by his new red-coat pariſhioners (as he calls them) many of whom ſubmitted chearfully to be chatechiſed about the leſſons they had heard expounded.

In this ſituation things continued for ſome time. But all this while, he had no place for retirement, and there was no divine ſervice in the great cabin, both which he greatly deſired. At laſt he obtained his wiſh: one day finding the ſhip captain a little inclined to favor him, he aſked him to ſuffer him now and then to retire into the round-houſe, where the captain ſlept, and offered him money for the loan of it. The captain would not take the money, but readily granted his requeſt. Soon afterwards, the military captain having invited him to a diſh of coffee, he took the liberty to tell him, "That though "he was a volunteer on board, yet as he was on "board, he looked upon himſelf as his chaplain, and "as ſuch, he thought it a little odd, to pray and "preach

* "I could do no more for a ſeaſon, than whilſt I was "writing, now and then turn my head by way of reproof, to "a Lieutenant of the ſoldiers, who ſwore as though he was "born of a ſwearing conſtitution. Now and then, he would "take the hint, return my nod with a, 'Doctor, I aſk your "pardon,' and then to his cards and ſwearing again." M. S.

"preach to the ſervants, and not to the maſter:" and added withal, "That if he thought proper, he "would make uſe of a ſhort collect now and then, "to him, and the other gentlemen in the great "cabin." After pauſing a while, and ſhaking his head, he anſwered, "I think we may, when we have "nothing elſe to do." This aukward hint was all he got for the preſent; yet he was encouraged thereby to hope, that the deſired point would be ſoon gained.

THEY were detained in the Downs, by contrary winds, for near a month; the ſoldiers on board became by this time more and more civilized, and the people at Deal heard him gladly. There he preached thrice, at the invitation of the miniſters, and often expounded in the houſe where he lodged. This work was very delightful to him; but he was ſuddenly called away by a fair wind, about the end of January, 1738, juſt after he had preached in upper Deal church.

BEING returned to the ſhip, he began to comfort himſelf with ſome promiſing appearances of doing good in the great cabin. As he had no better place, he generally every night retired with his friend, Mr. *Haberſham*, and his brother, and two ſervants, behind the round houſe, for prayer and other religious exerciſes. Sometimes, he perceived Captain Whiting was hearkening within. One day, finding on the Captain's pillow, the *Independent Whig*, he exchanged it for a book entitled, *The Self-Deceiver*. Next morning the Captain came ſmiling, and enquired who made that exchange; Mr. WHITEFIELD confeſſed the charge, and begged his acceptance of the book, which he ſaid he had read, and liked very well. From thence forward a viſible alteration was ſeen in him. The other Captain alſo, about the ſame time, met him as he was coming from between decks,

and

and desired, "that they might have public service, "and expounding, twice a-day, in the great cabin."

In about a fortnight, they reached Gibralter, whither they were bound to take in some more soldiers. There, one Major Sinclair had been so kind as to provide a lodging for him unasked, who with the other military gentleman, even Governor Sabine, and General Columbine, received him most courteously. Being apprehensive, that at a public military table, he might be more than hospitably entertained, by way of prevention, he begged leave to remind his Excellency of an observation made in the book of Esther, on the court of the great Ahasuerus, "That none did compel." He took the hint, and genteelly replied, "That no compulsion of any kind should be "used at his table." And every thing was carried on with great decorum. The officers attended at public worship with order and gravity; the ministers also behaved with great civility; and all concurred to give him invitations to preach, which he did twice or thrice in the week;* and in the evenings and mornings, when not on board, he expounded, conversed and prayed with a religious society of soldiers, who had liberty from the Governor to assemble at any time in the church. His evening expositions were attended, not only by the soldiers, but by officers, ministers and towns-people; and from all that could be judged, his labors were not without the divine blessing.

Finding another society of religious soldiers there, belonging to the Church of Scotland, he sent them,

* "Strange and unusual was the scene, both with respect "to the place and people. The adjacent promontories, and "the largeness of the rock of Gibralter, helped me to en- "large my ideas of Him, who *in his strength setteth fast the* "*mountains, and is girded about with power.* And the place "being, as it were, a public rendezvous of all nations, I "thought I saw the world in epitome." M. S.

them, as well as the former, ſome proper books, talked with ſeveral of them, and endeavored to unite both ſocieties together; urging on them the neceſſity of a catholic, diſintereſted love, and of joining in prayer for the advancement of the kingdom of Chriſt. This exhortation alſo, by the bleſſing of God, had a good effect; and two or three of the latter ſociety being draughted out for Georgia, deſired leave to go in the ſhip with Mr. WHITEFIELD, which was readily allowed them.

BEFORE the embarkation of the ſoldiers, by the General's conſent, he gave them a parting diſcourſe in the church. And after embarkation, from time to time, as the weather permitted, he preached to them on board their reſpective ſhips.* Colonel Cochran, who commanded, was extremely civil: and ſoon after their ſetting ſail, there was ſuch a change upon Captain Mackay, that he deſired Mr. WHITEFIELD would not give himſelf the trouble of expounding and praying in the cabin, and between decks; for he would order a drum to be beat morning and evening, and himſelf would attend with the ſoldiers on the deck. This produced a very agreeable alteration; they were now as regular as in a church. Mr. WHITEFIELD preached with a Captain on each ſide of him, and ſoldiers all around; and the two other ſhips' companies, being now in the trade-winds, drew near, and joined in the worſhip of God. The great cabin was now become a Bethel; both Captains were daily more and more affected; and a crucified Savior, and the things pertaining to the kingdom of God,

* He not only preached to them; but gave them notice, that he intended ſpeaking to them, one by one, to ſee what account they could give of their faith.—*Ibid.* At this time he began his "Obſervations on ſelect Paſſages of Scripture turned into Catechetical Queſtions," printed in Vol. IV. of his Works.

God, were the uſual topics of their converſation. Once, after public ſermon, Captain Mackay deſired the ſoldiers to ſtop, whilſt he informed them, that to his great ſhame, he had been a notorious ſwearer himſelf, but by the inſtrumentality of that gentleman, pointing to Mr. WHITEFIELD, he had now left it off, and exhorted them for CHRIST's ſake, that they would go and do likewiſe. The children were catechiſed; there was a reformation throughout the whole ſoldiery. The women cried, "What a change "in our Captain." The bad books and packs of cards, which Mr. WHITEFIELD exchanged for Bibles, and other religious books, (abundance of which were given to him to diſperſe by the *Society for promoting Chriſtian Knowledge*) were now thrown overboard; and a fever, that prevailed in general through the whole ſhip, helped to make the impreſſions ſink deeper. For many days and nights, he viſited betwixt twenty and thirty ſick perſons, crawling between decks upon his knees, adminiſtring medicines or cordials to them, and ſuch advice as ſeemed ſuitable to their circumſtances. The ſailors did not eſcape the fever; Captain Whiting gladly went with him to viſit them. One of them in particular, who had been a moſt notorious ſcoffer, ſent for him in a bitter agony, crying out upon and lamenting his wicked life. The Cadet, who was a cabin paſſenger, being alſo ſeized, was wounded deeply, told Mr. WHITEFIELD the hiſtory of his life, and informed Captain Mackay of his deſire to leave the army, and to return to his original intention (having had an Univerſity education) of devoting himſelf to the ſervice of the Church of GOD. Mr. WHITEFIELD himſelf was alſo ſeized, but by the bleſſing of GOD, he ſoon recovered, and was ſtrong enough, in about a week, to come out to the burial of the Cook of the ſhip, who had boaſted, "That he would be wicked

"till

"till two years before he died, and then he would "be good." But he was ſuddenly taken ill, and died in about ſix hours.*

It was the beginning of May, when they drew near to land. After preaching his farewel-ſermon, he arrived at the parſonage-houſe at Savannah, May 7, 1738, about four months after his firſt embarkation at Deptford.

Upon this voyage (many years after) he made the following reflection: "A long, and, I truſt, "not altogether unprofitable voyage. What ſhall "I render to the Lord for all his mercies? Beſides "being ſtrengthened to go through my public work, "I was enabled to write letters, and compoſe ſer-"mons, as though I had been on land. Even at "this diſtance of time, the remembrance of the "happy hours I enjoyed in religious exerciſes on the "deck, is refreſhing to my ſoul. And though nature "ſometimes relented at being taken from my friends, "and the little unuſual inconveniences of a ſea-life; "yet, a conſciouſneſs that I had in view the glory of "God, and the good of ſouls, from time to time "afforded me unſpeakable ſatisfaction."†

One Mr. Delamot, who had gone volunteer with Mr. John Weſley, and was left behind him as ſchool-maſter at Savannah, received Mr. Whitefield at the parſonage-houſe, which he found much better than he expected. Here ſome ſerious perſons, the fruits of Mr. Weſley's miniſtry, ſoon came to ſee him. On the morrow he read prayers and expounded in the court-houſe, and waited upon the magiſtrates; but being taken ill, he was confined for above a week with a fever and ague.

When

* "This was the only adult, except a ſoldier (who had "killed himſelf at Gibralter by perpetual drinking) that died "out of all that were on board." M. S.

† M. S.

WHEN he was recovered, and able to look about him, he found every thing bore the aſpect of an infant colony; and, what was more diſcouraging ſtill, he ſaw it was likely to continue ſo, by the very nature of its conſtitution. "The people (ſays he) were "denied the uſe both of rum and ſlaves. The lands "were allotted them, according to a particular plan, "whether good or bad; and the female heirs pro-"hibited from inheriting. So that, in reality, to "place people there, on ſuch a footing, was little "better than to tie their legs, and bid them walk. "The ſcheme was well meant at home; but, as too "many years experience evidently proved, was ab-"ſolutely impracticable in ſo hot a country abroad. "However, that rendered what I had brought over "from my friends, more acceptable to the poor "inhabitants, and gave me an ocular demonſtration, "which was what I wanted, when the hint was "given* of the great neceſſity and promiſing utility "of a future orphan houſe, which I now determined, "by the divine aſſiſtance, to ſet about in earneſt. "The Saltzburghers at Ebenezer, I found had one; "and having heard and read of what profeſſor "Franck had done in that way in Germany, I con-"fidently hoped that ſomething of the like nature "might be owned and ſucceeded in Georgia. Many "poor orphans were there already, and the number "was likely ſoon to increaſe.

"As opportunity offered, I viſited Frederica and "the adjacent villages, and often admired, conſid-"ering the circumſtances and diſpoſition of the firſt "ſettlers, that ſo much was really done. The ſettlers "were chiefly broken and decayed tradeſmen from "London,

* "It was firſt propoſed to me by my dear friend Mr. "Charles Weſley, who, with General Oglethorpe, had con-"certed a ſcheme, for carrying on ſuch a deſign, before I "had any thoughts of going abroad myſelf." Vol. III. page 453.

" London, and other parts of England ; and ſeveral
" Scotch adventurers ; ſome Highlanders, who had
" a worthy miniſter, named Macleod ; a few Mora-
" vians ; and the Saltzburghers, who were by far
" the moſt induſtrious of the whole. With the wor-
" thy miniſters of Ebenezer, Meſſrs. Grenaw and
" Boltzins, I contracted an intimacy. Many praying
" people were in the congregation, which with the
" conſideration that ſo many charitable people in
" England had been ſtirred up to contribute to
" Georgia, and ſuch faithful laborers as Meſſrs.
" Weſleys and Ingham had been ſent, gave me great
" hopes, that unpromiſing as the aſpect at preſent
" might be, the colony might emerge in time out of its
" infant ſtate. Some ſmall advances Mr. Ingham had
" made towards converting the Indians, who were
" at a ſmall ſettlement about four miles from Savan-
" nah. He went and lived among them for a few
" months, and began to compoſe an Indian Gram-
" mar ; but he was ſoon called away to England ;
" and the Indians (who were only ſome run-away
" Creeks) were, in a few years, ſcattered or dead.
" Mr. Charles Weſley had chiefly acted as Secretary
" to General Oglethorpe, but he ſoon alſo went to
" England to engage more laborers ; and not long
" after, his brother, Mr. John Weſley, having met
" with unworthy treatment, both at Frederica and
" Georgia, ſoon followed. All this I was apprized
" of, but think it moſt prudent not to repeat
" grievances. Through divine mercy I met with
" reſpectful treatment from magiſtrates, officers, and
" people. The firſt I viſited now and then, the
" others, beſides preaching twice a-day, and four
" times of a Lord's-day, I viſited from houſe to
" houſe : I was, in general, moſt cordially received ;
" but from time to time found, that ' *Cœlum non ani-*
" *mum mutant, qui trans mare currunt.*' Though

" lowered

"lowered in their circumſtances, a ſenſe of what "they formerly were in their native country, re- "mained. It was plain to be ſeen, that coming over "was not ſo much out of choice, as conſtraint: "chooſing rather to be poor in an unknown country "abroad, than beholden to relations, or live among "thoſe who knew them in more affluent circum- "ſtances at home. Among ſome of theſe the event "however proved, that the word took effectual root. "I was really happy in my little foreign cure, and "could have cheerfully remained among them, had "I not been obliged to return to England, to receive "prieſt's orders, and make a beginning towards "laying a foundation to the Orphan-houſe. And "thus the place I intended to hide myſelf in, became, "through my being obliged to return for theſe "purpoſes, a means of increaſing that popularity "which was already begun, but which by me was "abſolutely unforeſeen, and as abſolutely unde- "ſigned."*

About the middle of Auguſt, having ſettled one that came with him as ſchoolmaſter in a neighboring village, and left his friend Mr. Haberſham, at Savannah, after an affectionate parting with his flock, he ſet out for Charleſton, in South-Carolina.

Here he paid his firſt viſit to Commiſſary Garden, and at his entreaty preached the next Sunday morning and evening in a grand church reſembling one of the new churches in London. The inhabitants ſeemed at his firſt coming up, to deſpiſe his youth; but their countenances were altered before worſhip

* "During my ſtay there, the weather was moſt intenſely "hot, ſometimes burning me almoſt through my ſhoes. See- "ing others do it, who were as unable, I determined to enure "myſelf to hardineſs, by lying conſtantly on the ground; "which, by uſe, I found to be ſo far from being a hardſhip, "that afterwards it became ſo, to lie on a bed." M. S.

worſhip was over. Mr. Garden thanked him moſt cordially, and apprized him of the ill treatment Mr. Weſley had met with in Georgia, and aſſured him, that were the ſame arbitrary proceedings to commence againſt him, he would defend him with his life and fortune. He alſo ſaid ſomething about the colony of Georgia, that much encouraged him, as if he thought its flouriſhing was not very far off; and that Charleſton was fifteen times bigger now, than when he (Mr. Garden) firſt came there.

CHAP. IV.

From his embarking at Charleſton *for* London, *to his preaching firſt in* Moorfields, 1739.

SEPTEMBER 6, 1738, Mr. WHITEFIELD embarked in a ſhip bound from Charleſton to London. They had a very uncomfortable paſſage. For near a fortnight, they were beat about not far from the bar; they were ſoon reduced to an allowance of water; and the ſhip itſelf was quite out of repair. They were alſo very poorly off for proviſions. When they were about a third part of their paſſage, they met with a Jamaica-man, who had plenty of every thing. He ſent for Mr. WHITEFIELD on board, and offered him a moſt commodious birth; but he did not think it right to leave his ſhip-mates in diſtreſs, and therefore returned to his own ſhip, with ſuch things as they were pleaſed to give him. The remaining part of the voyage was ſtill more perilous. The only thing comfortable, was, that in the midſt of theſe trials, deep impreſſions were made

made on ſome that were on board. All conſtantly attended public worſhip twice, and ſome thrice a-day. Once the Captain cried out, "Lord, break this hard "heart of mine." Others were impreſſed; particularly one Captain Gladman, a paſſenger, on whom a great change was wrought, and afterwards, at his own earneſt requeſt, became Mr. WHITEFIELD's fellow-traveller. At length, after nine weeks toſſing and beating to and fro, they found themſelves in Limerick harbor.*

AT Limerick, Biſhop Burſcough received him very kindly, and engaged him to preach in the cathedral, the good effects of which he heard of many years after. From thence he went to Dublin, where he preached, and was courteouſly received by Dr. Delany, Biſhop Rundell, and Archbiſhop Bolton, who had heard of him from a gentleman of Gibraltar. And after a paſſage of twenty-four hours from Dublin, he arrived at Park-gate, Thurſday, November 30, preached twice on the Lord's-day at Mancheſter, and came to London the Friday following, December 8.

HERE he had a conference with the Moravian brethren, who were lately come to London; and though he could not directly fall in with their way of expreſſing themſelves, yet he heartily agreed with them in the old Proteſtant Doctrine of Juſtification in the ſight of GOD, by Faith alone in the imputed righteouſneſs of Chriſt; and was not a little delighted to find a great increaſe of the work of GOD, both as to light and love, doctrine and practice,

through

* "I wiſh I could never forget what I felt, when water, "and other proviſions, were brought us from aſhore. One "Mr. Mac Mahon, a country gentleman, came from his ſeat "at midnight, on purpoſe to relieve us, and moſt kindly in-"vited me, though unknown, to his houſe, to ſtay as long as "I pleaſed." M. S. and Journals.

through the inſtrumentality of Mr. Charles and eſpecially of Mr. John Weſley.

Some of the clergy now began to ſhew their diſpleaſure more and more; ſo that in two days time five churches were denied him. And though the Archbiſhop of Canterbury, and the Biſhop of London, both received him civilly, it was but coldly: And the latter enquired "Whether his Journals were not "a little tinctured with enthuſiaſm?" He replied, that they were written only for himſelf, and private friends, and were publiſhed entirely without his conſent or knowledge, or ſo much as his conſent being aſked at all.* The Truſtees for the Colony of Georgia,

* It was certainly wrong to publiſh them, without his conſent and reviſal; otherwiſe, the publication of them was a very proper way to prevent the miſrepreſentation of facts, either by calumny and detraction on the one hand, or by exaggeration on the other. And it is a great pity he did not continue them. They would have been the beſt poſſible memoirs of his life. But we ſee how the offence given by, or taken at, ſome paſſages, might help determine him "to proceed (as he afterwards ſays) in a more compendious way." The Journals were, indeed, moſtly written amidſt his inceſſant labors in preaching, travelling, and writing a multitude of letters. And the whole was told with that unguarded ſimplicity, which though it charms the candid, and diſpoſes them to forgive or overlook many things, yet gives frequent handle to the critical and ſevere. It muſt alſo be owned, that his unſuſpecting honeſty made him ſometimes receive, with too little caution, the characters of perſons and ſocieties, from thoſe whom he took to be the friends of religion, and who perhaps, were really ſo, but were miſinformed. Being therefore convinced, upon ſecond thoughts, that both his Journals, and the two firſt parts of his Life, needed correction, he promiſed a new edition of them, which he accordingly publiſhed in 1756. And in the preface he ingenuouſly acknowledges, that upon a review, he had found "many miſtakes, (which "are now rectified) and many paſſages that were juſtly ex-"ceptionable," (which are now eraſed.) And in a note, upon

Georgia, received him more cordially, were pleaſed to expreſs their ſatisfaction at the accounts ſent them of his conduct, during his ſtay in the Colony: and being requeſted, by letters ſent unknown to him, from the Magiſtrates and inhabitants, they moſt willingly preſented him to the Living of Savannah, (though he inſiſted upon having no ſalary) and as readily granted him five hundred acres of land, whereon to erect an Orphan-houſe; to collect money for which, together with taking Prieſt's Orders, were the chief motives of his returning to England ſo ſoon.

NEAR a month elapſed, before a board ſat, to make him theſe returns. But during that interval, he was not idle. He and his brethren went on in their uſual courſe, taking hold of every opportunity of doing good, and preaching occaſionally as churches were allowed them.* And though the church wardens and clergy were averſe, yet the common people were rather more eager than ever. But what ſurprized him moſt, was to ſee many of the heads and members of the London Societies, (who, by the accounts given by Dr. Woodward and Horneck,† he thought

on September 24, 1740, he ſays, "In my former Journal, "taking things by hearſay too much, I ſpoke and wrote too "raſhly, both of the Colleges and Miniſters of New-England; "for which, as I have already done when at Boſton laſt, from "the pulpit, I take this opportunity of aſking public pardon "from the preſs. It was raſh and uncharitable, and though "well meant, I fear, did hurt." But theſe corrections, while they ſhew the author's candour and humility, do not affect the hiſtory of his extraordinary labors and ſucceſs in the work of the Goſpel.

* "GOD gave us a moſt pleaſant Goſpel Chriſtmas ſeaſon, "and ſuch a happy beginning of a New Year, as I had never "ſeen before." M. S.

† See Dr. Woodward's Account of the Riſe and Progreſs of the Religious Societies in the City of London, &c.

thought were founded on a good bottom) make ſuch virulent oppoſition. However, numbers of them were of another mind, and other Societies were ſoon formed in various parts of the town. A large room in Fetter-lane, was the general place of rendezvous, where they had frequent meetings, and great ſatisfaction in ſocial prayer.* At the ſame time, in the churches that were open, the people crowded, and were affected more than ever. And he and his brethren were ſo much engaged, that for ſome days he could walk, and preach, and viſit Societies with very little ſleep, and religious exerciſes ſeemed to be their meat and drink.

JANUARY 11, 1739, he ſet out for Oxford, to receive Prieſt's Orders from his good friend Biſhop Benſon, which he did the next Lord's day; and having preached and adminiſtered the Sacrament at the Caſtle, and preached again in the afternoon, to a crowded congregation, he returned to London, January 15.

As he had collected ſo much for the Charity-ſchools laſt year, he reaſonably ſuppoſed that the pulpits would not be denied him for the uſe of the Georgia Orphan-houſe this year. But the religious concern advancing, and ſpreading more and more, oppoſition alſo increaſed. A pamphlet was publiſhed againſt his ſermon *On Regeneration*. Several Clergymen made ſtrong objections againſt him and his brethren, for expounding in ſocieties; and ſome people were threatened with proſecution by their pariſh miniſters, for ſuffering them to expound in their

* "It was a Pentecoſt ſeaſon indeed. Sometimes whole "nights were ſpent in prayer. Often have we been filled as "with new wine. And often have I ſeen them overwhelmed "with the Divine Preſence, and crying out, "Will God, "indeed, dwell with men upon earth!—How dreadful is this "place!—This is no other than the houſe of GOD, and the "gate of Heaven!" M. S.

their houſes. Yet this did not diſcourage either preachers or hearers. The more they were oppoſed, the more they were ſtrengthened. New awakenings were heard of in various parts; and "What ſhall I do to be ſaved?" was the repeated queſtion of every day.

ALL the pulpits were not as yet ſhut up: Two or three churches were allowed him to preach in, and to collect for the Georgia Orphans, and for erecting a Church for the poor Saltzburghers at Ebenezer. One Mr. Broughton behaved nobly on this occaſion. Application being made to him, to deny Mr. WHITEFIELD his pulpit, he anſwered, "Having got the Lectureſhip of St. Helen's by "Mr. WHITEFIELD'S influence, if he inſiſts upon it, "he ſhall have my pulpit." Mr. WHITEFIELD did inſiſt upon it, but (Mr. Broughton loſing the Lectureſhip) he afterwards blamed himſelf much for his conduct.

IN Briſtol he had the uſe of the churches for two or three Sundays, but ſoon found they would not be open very long. The Dean was not at home: The Chancellor threatened to ſilence and ſuſpend him. In about a fortnight, every door was ſhut, except Newgate, where he preached, and collected for the poor priſoners, and where people thronged, and were much impreſſed; but this place, alſo, was ſoon ſhut againſt him, by orders from the Mayor.

BEFORE his firſt embarkation for Georgia, when he talked of going abroad, numbers in Briſtol uſed to reply, "What need of going abroad? Have we "not Indians enough at home? If you have a mind "to convert Indians, there are colliers enough in "Kingſwood." And before he left LONDON, whilſt preaching at Bermondſey church, and ſeeing ſo many thouſands that could not come in, he had a ſtrong inclination to go out and preach to them (though he

he then uſed notes) upon one of the tomb-ſtones in the church-yard. And this he mentioned to ſome friends, who looked upon the motion, at firſt, very unfavorably; yet were willing to take it into farther conſideration. At Briſtol he thought he had a clear call to try this method. The colliers, he had heard, were very rude, and very numerous; ſo uncultivated, that nobody cared to go among them; neither had they any place of worſhip; and often, when provoked, they were a terror to the whole city of Briſtol. He therefore looked upon the civilizing of theſe people; and much more, the bringing of them to the profeſſion and practice of Chriſtianity, as a matter of great importance.* After much prayer, and many ſtruggles with himſelf, he one day went to Hannam Mount, and ſtanding upon a hill, began to preach to about a hundred colliers, upon Matt. v. 1, 2, 3. This ſoon took air. At the ſecond and third time the numbers greatly increaſed, till the congregation, at a moderate computation, amounted to near twenty thouſand. But with what gladneſs and eagerneſs, many of theſe deſpiſed outcaſts, who had never been in a church in their lives, received the word, is above deſcription. "Having (as he "writes) no righteouſneſs of their own to renounce, "they were glad to hear of a Jeſus, who was a "friend to publicans, and came not to call the right-"eous, but ſinners to repentance. The firſt diſcovery "of their being affected, was to ſee the white gut-"ters made by their tears, which plentifully fell "down their black cheeks, as they came out of their "coal-pits. Hundreds and hundreds of them were

"ſoon

* "I thought it might be doing the ſervice of my Creator, "who had a mountain for his pulpit, and the heavens for his "ſounding board; and who, when his Goſpel was refuſed "by the Jews, ſent his ſervants into the highways and "hedges." M. S.

"ſoon brought under deep convictions, which (as "the event proved) happily ended in a ſound and "thorough converſion. The change was viſible to "all, though numbers choſe to impute it to any "thing, rather than to the finger of GOD. As the "ſcene was quite new, and I had but juſt begun to "be an extempore preacher, it often occaſioned "many inward conflicts. Sometimes, when twenty "thouſand people were before me, I had not, in my "own apprehenſion, a word to ſay, either to GOD or "to them. But I was never totally deſerted, and "frequently (for to deny it would be lying againſt "GOD) ſo aſſiſted, that I knew by happy experience, "what our Lord meant by ſaying, 'Out of his belly "ſhall flow rivers of living water.' The open firmament above me, the proſpect of the adjacent "fields, with the ſight of thouſands and thouſands, "ſome in coaches, ſome on horſeback, and ſome in "the trees, and at times all affected and drenched in "tears together, to which ſometimes was added the "ſolemnity of the approaching evening, was almoſt "too much for, and quite overcame me."*

BESIDES the colliers, and thouſands from neighboring villages, perſons of all ranks flocked daily out of Briſtol. And he was ſoon invited to preach, by ſome of the better ſort, in a large bowling-green in the city itſelf. Many indeed ſneered to ſee a ſtripling, with a gown, mount a table, upon what they called unconſecrated ground. And for once, or twice, it excited the contempt and laughter of the higher rank, who formerly were his admirers, when he preached in the churches. But GOD enabled him to ſtand the laugh, and to preach the Goſpel of CHRIST with earneſtneſs and conſtancy; and was pleaſed to attend it with his bleſſing. From all quarters, people flocked under great concern about their ſouls. Sometimes he was employed almoſt

* M. S. from

from morning to night, giving anſwer to thoſe who came in great diſtreſs, crying out, "What ſhall we do to be ſaved?" More aſſiſtance was wanted; he therefore wrote to Mr. John Weſley, who had never yet been at Briſtol, and having received a favorable anſwer, recommended him and his brother, in the ſtrongeſt manner to the people, and humbly prayed that the laſt might be firſt; for he was determined to purſue his ſcheme of the Orphan-houſe, and return again to his retreat at Georgia.

Mr. Weſley being come, he took an affectionate leave of his friends at Briſtol, and made a ſecond excurſion to Wales, where an awakening had begun ſome years before, by the inſtrumentality of the Rev. Mr. Griffith Jones, and was now carried on by the miniſtry of one Mr. Howel Harris, a layman. They met at Cardiff, and in company with many others, went to Huſk, Ponty-pool, Abergavenny, Comihoy, Carleon, Trelex, and Newport, and preached in all theſe places, Mr. Whitefield firſt in Engliſh, and Mr. Harris afterwards in Welch, to many thouſands. The ſerious perſons among them, of the Free Grace Diſſenters, rejoiced; but many of high-flying principles, and of another ſtamp, were equally enraged, and expreſſed their diſlike by mockings and threats. All theſe, however, he was enabled to bear with patience, and without the leaſt diſcouragement.

About the 8th of April, from Wales he went to Glouceſter, the place of his birth, where a church was allowed him for once or twice, but no more. However, he preached frequently in Boothall (the place where the judges ſit,) and in his brother's field, to many thouſands.* His concern for his country-

men,

* At the time of Mr. Whitefield's preaching in Glouceſter, old Mr. Cole, a diſſenting miniſter, uſed to ſay, "Theſe "are the days of the Son of Man indeed." This Mr. Cole, Mr. Whitefield when a boy, was taught to ridicule. And

being

men, his fellow-citizens, and his own relations, made him forget all bodily weakneſs (to which about this time, he was frequently ſubject,) and readily to comply with invitations given to preach at Painſwick, Cheltenham, Eveſham, Badſey, Stroud, Chafford, places abounding with inhabitants, and where there is ground to hope, many received much ſpiritual benefit. To wander thus about from place to place; to ſtand at bowling-greens, at market-croſſes, and in high-ways, eſpecially in his own country, where, had he conferred with fleſh and blood, he might have lived at eaſe; to be blamed by friends, and have every evil thing ſpoken againſt him by his enemies, was (eſpecially when his body was weak, and his ſpirits low) very trying; but ſtill he was inwardly ſupported.

APRIL 21, he again went to Oxford; and, after ſtaying a few days with the Methodiſts there, came to being aſked once by one of his congregation, What buſineſs he would be of? He ſaid, "A miniſter; but he would take care "never to tell ſtories in the pulpit, like old Cole." About twelve years afterwards, the old man hearing him preach, and tell ſome ſtory to illuſtrate the ſubject he was upon, and having been informed what he had before ſaid, made this remark to one of his elders, "I find that young WHITEFIELD "can now tell ſtories, as well as old Cole." He was much affected with Mr. Whitefield's preaching, and ſo humble, that he uſed to ſubſcribe himſelf his curate; and went about preaching after him in the country from place to place. But one evening, whilſt preaching, he was ſtruck with death, and then aſked for a chair to lean on, till he concluded his ſermon, when he was carried up ſtairs, and died. Mr. WHITEFIELD's reflection upon this, is, "O bleſſed GOD! if it be "thy holy will, may my exit be like his!"

As to Mr. WHITEFIELD's telling ſtories in the pulpit, ſome perhaps may find fault; but, beſide, that he had an uncommon fund of paſſages, proper enough to be thus told, and a peculiar talent of telling them; it was certainly, a mean of drawing multitudes to hear him, who would not have attended to the truths of the Goſpel, delivered in the ordinary manner.

to London, where he attempted to preach at Iſlington Church, the incumbent, Mr. Stonehouſe, being a friend to the Methodiſts; but in the midſt of the prayers, the church-warden came, and demanded his licence, or otherwiſe he forbad his preaching in that pulpit. He might, perhaps, have inſiſted on his right to preach, yet for peace ſake he declined; and, after the communion ſervice was over, he preached in the church-yard.

OPPORTUNITIES of preaching in a more regular way being now denied him, and his preaching in the fields being attended with a remarkable bleſſing, he judged it his duty to go on in this practice, and ventured the following Sunday into Moorfields.—Public notice having been given, and the thing being new and ſingular, upon coming out of the coach, he found an incredible number of people aſſembled.—Many had told him that he ſhould never come again out of that place alive. He went in, however, between two of his friends; who, by the preſſure of the crowd, were ſoon parted entirely from him, and were obliged to leave him to the mercy of the rabble. But theſe, inſtead of hurting him, formed a lane for him, and carried him along to the middle of the Fields (where a table had been placed, which was broken in pieces by the crowd,) and afterwards back again to the wall that then parted the upper and lower Moorfields; from whence he preached without moleſtation, to an exceeding great multitude in the lower Fields. Finding ſuch encouragement, he went that ſame evening to Kennington-Common, a large open place, near three miles diſtant from London, where he preached to a vaſt multitude, who were all attention, and behaved with as much regularity and quietneſs, as if they had been in a church.*

* "Words cannot well expreſs the glorious diſplays of "Divine Grace, which we ſaw, and heard of, and felt." M.S.

CHAP. V.

From his preaching in Moorfields, *&c. to his laying the Foundation of the Orphan-houſe in* Georgia, 1740.

FOR ſeveral months, after this, Moorfields, Kennington-Common, and Blackheath, were the chief ſcenes of action. At a moderate computation, the auditories often conſiſted of above twenty thouſand. It is ſaid their ſinging could be heard two miles off, and his voice near a mile. Sometimes there were upwards of a hundred coaches, beſides waggons, ſcaffolds, and other contrivances, which particular perſons let out for the convenience of the audience. Having no other method to take, he was obliged to collect for the Orphan-houſe in the fields, or not at all, which was humbling to him, and his friends, who aſſiſted him in that work. But the readineſs with which the people gave, and the prayers which they put up when throwing in their mites, were very encouraging.* In the mean while, Mr. John Weſley was laboring with great zeal at Briſtol, his brother, Mr. Charles, in London and elſewhere, Mr. Ingham had been preaching in many churches of Yorkſhire, Mr. Kinchin in Oxford, and Mr. Rogers in Bedfordſhire. Thus the ſeed ſown was gradually increaſed, and the embargo which was now laid on the ſhipping, gave him leiſure for more journies through various parts of England; and GOD was pleaſed to crown his labors with amazing ſucceſs.

SOME demur happening in Briſtol, he went there

a

* "Once upwards of twenty pounds were collected in "halfpence." M. S.

a few days; put Mr. John Wesley (who had now made a progress in building the Kingswood school, and also had begun a room at Bristol) in full power; and took him along with him, and introduced him as a field preacher, at Gloucester and other places. Every where the word seemed to sink deeper and deeper into the hearts of the hearers. Singing and praying were heard in Kingswood, instead of cursing and swearing; and in many other places the fruits of righteousness evidently appeared.

MANY false reports were now spread abroad, concerning him. Not a journey he could make, but he was either killed or wounded, or died suddenly. One groundless fiction was continually invented after another. And the Bishop of London laid hold of this occasion for publishing a charge to his clergy to avoid the extremes of enthusiasm and lukewarmness. But amidst these discouragements, he was not left without the countenance and friendship of several persons of influence.

THE embargo being taken off, and upwards of a thousand pounds collected for the Orphan-house, he sailed the second time for America, August 14, 1739, with a family consisting of eight men, one boy, and two children, besides his friend Mr. Seward.

AFTER a passage of nine weeks,* he arrived at Philadelphia in the beginning of November, and was immediately invited to preach in the churches, to which people of all denominations thronged, as in England. From thence he was invited to New-York, by Mr. Noel, the only person with whom he had any acquaintance in that part of America. Upon his arrival,

* For the manner in which he employed his time on board, see his Journals and Letters of this period.—A little before he sailed, he finished his Answer to the Bishop of London's Pastoral Letter. And during the voyage, he wrote his Letter to the Religious Societies of England. See Vol. IV. of his Works.

arrival, they waited on the Commiſſary; but he refuſed him the uſe of his church. Mr. WHITEFIELD there preached in the fields, and on the evening of the ſame day, to a very thronged and attentive audience in the Rev. Mr. Pemberton's meeting-houſe; and continued to do ſo twice or thrice a-day for above a week; and by all that could be judged, with very great ſucceſs.

ON his way to and from Philadelphia, he alſo preached at Elizabethtown, Maidenhead, Abingdon, Neſhamini, Burlington, and New-Brunſwick, in the New-Jerſeys, to ſome thouſands gathered from various parts, among whom there had been a conſiderable awakening, by the inſtrumentality of one Mr. Freelinghauſen, a Dutch miniſter, and the Meſſrs. Tennents, Blair, and Rowland. He had alſo the pleaſure of meeting with old Mr. Tennent, as well as his ſons, and with Mr. Dickinſon.* It was no leſs pleaſing than ſtrange to him, to ſee ſuch gatherings in a foreign land; miniſters and people ſhedding tears; ſinners

* "Mr. Tennent, and his brethren in preſbytery, intend "breeding up gracious youths for our Lord's vineyard. The "place wherein the young men ſtudy now, is a log-houſe, "about twenty feet long, and near as many broad. From "this deſpiſed place, ſeven or eight worthy miniſters of Jeſus "have lately been ſent forth, and a foundation is now laying "for the inſtruction of many others. The work, I am per-"ſuaded, is of God, and therefore will not come to nought." Journals, November 22, 1739.

The event has verified his judgment about this inſtitution. It is now a large college at Princetown in New-Jerſey: and has already had many worthy preſidents (ſome of whoſe names are well known in the learned world) ſuch as Mr. Dickinſon, Mr. Burr, Mr. Jonathan Edwards, Mr. Samuel Davies, Dr. Finley, and at preſent Dr. Witherſpoon, by whoſe abilities, care, and activity it is, under Providence, in a very flouriſhing condition.

And there has been lately (ſummer 1770) a remarkable revival of religion among the ſtudents, both in the college and grammar-ſchool.

ſinners ſtruck with awe; and ſerious perſons, who had been much run down and deſpiſed, filled with joy. Mean-time the Orphan-houſe affairs went on well. The things brought from England, were ſold for their benefit. A ſloop was purchaſed, of which Captain Gladman was maſter; and a young man, who had lately received ſerious impreſſions under Mr. WHITEFIELD's preaching, willingly offered himſelf as mate. Many little preſents were made to his family for ſea-ſtores, and the intended houſe. And about the end of November, he took his leave of his family, and ordered them to proceed in their voyage to Savannah, while himſelf, with Mr. Seward and two more, determined to go thither by land.

NUMBERS followed, ſome twenty, ſome ſixty miles out from Philadelphia. He preached at Cheſter, Wilmington, Newcaſtle, (where he was met on the way by Mr. Roſs, miniſter of the place) Chriſtian-bridge, and Whitely Creek, where Mr. William Tennent (whoſe meeting-houſe is in the neighborhood) had erected a tent for him. Here he obſerved new ſcenes of field preaching, or rather preaching in the woods, opened to him. At Whitely-Creek, perhaps the congregation did not conſiſt of leſs than ten thouſand. Earneſt invitations were given him to come and preach elſewhere; which he had great encouragement to do, from the viſible ſucceſs of his labors; but he haſted to be with his family at Savannah.

In his way thither, he alſo preached in Maryland, at North-Eaſt and Joppa, and at Annapolis, the capital, where he was received with much civility by the Governor; and at Upper-Marlborough.

IN Virginia alſo, he preached at Williamſburgh, where he was courteouſly received by the Governor, and by Mr. Blair, the Commiſſary, whom he ſpeaks of with great regard.

When he came to North-Carolina, he thought it ſeemed to be the greateſt waſte, and the moſt uncultivated of ſpots, both in a temporal and ſpiritual ſenſe. Yet here, in a place called Newbern-Town, his preaching was attended with an uncommon influence. And it was not without effect at Newton, on Cape-Fear river, where were many from Scotland amongſt the congregation, who had lately come over to ſettle in North-Carolina.

Immediately on coming into South-Carolina province, (he ſays) a viſible change was obſervable in the manners of the people. And when he came to Charleſton, (which was on Saturday, January 3, 1740) he could ſcarce believe but he was amongſt Londoners, both in reſpect of gaiety of dreſs, and politeneſs of monners.

Here he ſoon perceived, that by field-preaching he had loſt his old friend the Commiſſary, who once promiſed to defend him with life and fortune. However, at the requeſt of the Independent miniſter, (who continued his friend to his dying day,) he preached in his meeting-houſe. At the firſt ſermon, all was gay and trifling, no impreſſion ſeemingly made at all. But next morning in the French church, the ſcene was quite altered. A viſible and almoſt univerſal concern appeared. Many of the inhabitants earneſtly deſired him to give them one ſermon more; for which purpoſe he was prevailed upon to put off his journey till the next day; and there was reaſon to think his ſtay was not in vain.

Next morning, he and his companions ſet out in an open canoe for Savannah; and in their way, for the firſt time, lay in the woods, upon the ground, near a large fire, which keeps off the wild beaſts; upon which he makes this reflection,* "An emblem, "I thought of the divine love and preſence keeping "off evils and corruptions from the ſoul."

* M, S.

On

On his arrival at Savannah, January 11, he was very happy to meet his family who had got there three weeks before him; and to find by letters from England, New-York, &c. that the work of God profpered. But it was a melancholy thing to fee the colony of Georgia reduced even to a much lower ebb than when he left it, and almoft deferted by all but fuch as could not well go away. Employing thefe, therefore, he thought would be of fingular fervice, and the money expended, might be alfo a means of keeping them in the colony.

Before his arrival, Mr. Haberfham had pitched upon a plot of ground for the Orphan-houfe, of five hundred acres, about ten miles from Savannah, and had already begun to clear and ftock it. The orphans, in the mean time, were accommodated in a hired houfe. On this, many years after, he makes the following reflections: "Had I proceeded ac- "cording to the rules of prudence, I fhould have firft "cleared the land, built the houfe, and then taken "in the orphans; but I found their condition fo "pitiable, and the inhabitants fo poor, that I imme- "diately opened an infirmary, hired a large houfe at "a great rent, and took in. at different times, "twenty-four orphans. To all this I was encou- "raged, by the example of Profeffor Franck. But "I forgot to recollect, that Profeffor Franck built in "Glaucha, in a populous country, and that I was "building in the very tail of the world, where I "could not expect the leaft fupply, and which the "badnefs of its conftitution, which every day I ex- "pected would be altered, rendered by far the moft "expenfive part of all his Majefty's dominions.— "But had I received more and ventured lefs, I fhould "have fuffered lefs, and others more."*

The firft collection he made in America, was at the Rev. Mr. Smith's meeting-houfe in Charleſton,

* M. S. whither

whither he went about the middle of March, to ſee his brother, the Captain of a ſhip from England. He was deſired, by ſome of the inhabitants, to ſpeak in behalf of the poor orphans; and the collection amounted to ſeventy pounds ſterling. This was no ſmall encouragement to him at that time, eſpecially as he had reaſon to think it came from thoſe who had received ſpiritual benefit by his miniſtrations.

HAVING returned to Savannah, he went to the ſpot of ground where he intended the Orphan houſe ſhould be built; and, upon the 25th day of March, 1740, laid the firſt brick of the great houſe, which he called BETHESDA, i. e. *a houſe of mercy.** By this time, near forty children were taken in, to be provided with food and raiment; and counting the workmen and all, he had near a hundred to be daily fed. He had very little money in bank; and yet he was not diſcouraged; being perſuaded, that the beſt thing he could do at preſent for the infant colony, was to carry on the work.

* Long after this he writes, "Bleſſed be God, I have not "been diſappointed in the hope, that it would be a houſe, and "place of mercy to many, both in reſpect to body and ſoul." M. S.

CHAP.

CHAP. VI.

From his laying the Foundation of the Orphan-houſe in Georgia, *to his Arrival in* England, 1741.

MR. WHITEFIELD again, therefore, ſet off in a ſloop for Newcaſtle in Pennſylvania, where he arrived about the middle of April. In this ſhort paſſage of ten days, he was much diſcouraged both by weakneſs of body, and low ſpirits. But, as he obſerved afterwards, Providence was infinitely better to him than his fears, and exceeded his moſt ſanguine expectations. For, during the ſpace of two months, he was ſtrengthened to preach, generally twice, and frequently, beſides travelling, thrice a-day. At Philadelphia, the churches were no longer allowed him; but he preached in the fields to congregations that conſiſted ſometimes of near ten thouſand, and with great apparent ſucceſs. Large collections were made for the Orphan-houſe; once, not leſs than an hundred and ten pounds ſterling. Societies for praying and ſinging were ſet on foot; and in every part of the town, many were concerned about their ſalvation. Some were wrought upon in a more inſtantaneous, others in a more progreſſive, ſome in a more ſilent, others in a more violent manner.*

AT New-York, New-Brunſwick, Staten-Iſland, Baſkingridge, Whitely-Creek, Frogs-Manor, Reedy-Iſland, there was great concern, upon the mind both of the preacher and hearers.

SOME-

* "Many negroes came; ſome of them enquiring, "Have I a ſoul?" M. S.

SOMETIMES he was almoſt dead with heat and fatigue. Thrice a-day he was lifted up upon his horſe, unable to mount otherwiſe; then rode and preached, and came in and laid himſelf along upon two or three chairs. He did not doubt but ſuch a courſe would ſoon take him to his deſired reſt. Yet he had many delightful hours with Meſſrs. Tennents, Blair, &c. "Night ſays he, was as it were turned "into day, when we rode ſinging through the woods. "I could not help recommending theſe men, wherever "I went, in the ſtrongeſt manner, becauſe I ſaw they "gloried in the croſs of Chriſt*."

WITH

*M. S. In a journal written by Mr. William Seward, (Mr. WHITEFIELD's companion in travel) we have the following particulars belonging to this period.

"April 9, 1740. Mr. WHITEFIELD propoſed my going to England upon ſeveral important affairs, particularly to bring over Mr. Hutchins to take care of the Orphan-houſe in his abſence—To acquaint the Truſtees of Georgia with the ſtate of the colony, and the means under God, for the better eſtabliſhment thereof, it being now upheld almoſt wholly by the ſoldiery and Orphan-houſe, moſt of the people who are unconcerned in either, being gone or going—The proper means are principally three. 1. An allowance of negroes. 2. A free title to the lands. 3. An independent magiſtracy, viz. ſuch as are able and willing to ſerve without fee or reward. My buſineſs with the Truſtees will be farther, to bring over the money lodged in their hands for building the church at Savannah. I am moreover, to collect ſubſcriptions for a negro ſchool in Pennſylvania, where our brother WHITEFIELD propoſes to take up land in order to ſettle a town for the reception of ſuch Engliſh friends whoſe hearts God ſhall incline to come and ſettle there.

"April 13. Mr. Tennent informed us of the great ſucceſs which had attended our brother WHITEFIELD's preaching, when here laſt. For ſome time, a general ſilence was fixed by the LORD on people's minds, and many began ſeriouſly to think on what foundation they ſtood—A general outward reformation has been viſible. Many miniſters have been quickened in their zeal to preach the word in ſeaſon and out of ſeaſon. Congregations are increaſed, and ſome few, it is hoped,

WITH great joy he reached Savannah on the 5th of June, bringing his orphans, in money and proviſions, upwards of five hundred pounds ſterling. Next day, when they came to public worſhip, young and old were

hoped, will be brought, through their convictions, into a ſound and ſaving converſion.

" April 14. Mr. Jones, the Baptiſt miniſter, told us of two other miniſters, Mr. Treat and Mr. Morgan, who were ſo affected with our brother WHITEFIELD's ſpirit, that the latter had gone forth, preaching the glad tidings of ſalvation, towards the ſea coaſt in the Jerſeys, and many other places which lay in darkneſs and the ſhadow of death. The former told his congregation, that he had been hitherto deceiving himſelf and them; and that he could not preach to them at preſent, but deſired they would join in prayer with him.

" April 15. We were informed that an Indian trader was ſo affected with brother WHITEFIELD's doctrine, that he is gone to teach the Indians, with whom he uſed to trade.

" April 18. This day was publiſhed our brother WHITEFIELD's Letter to the Inhabitants of Maryland, Virginia, North and South Carolina, about their abuſe of the poor negroes. (See his Works, Vol. IV.)

" Heard of a drinking club that had a negro boy attending them, who uſed to mimic people for their diverſion. The gentlemen bid him mimic our brother WHITEFIELD which he was very unwilling to do; but they inſiſting upon it, he ſtood up and ſaid, " I ſpeak the truth in Chriſt, I lie not; unleſs you repent you will all be damned." This unexpected ſpeech broke up the club, which has not met ſince.

" —Notice was given of a new lecture at German-Town every Thurſday, by four miniſters.

" April 22. Agreed with Mr. Allen for five thouſand acres of land on the forks of Delaware, at 2200l. ſterling, the conveyance to be made to Mr. WHITEFIELD, and after that aſſigned to me, as ſecurity for my advancing the money.—Mr. WHITEFIELD propoſes to give orders for building the negro ſchool on the purchaſed land, before he leaves the province.

" April 24. Came to Chriſtopher Wigner's plantation in Shippack, where many Dutch people are ſettled, and where the famous Mr. Spalemburg reſided lately. It was ſurprizing to ſee ſuch a multitude of people gathered together in ſuch a wilderneſs

were all diſſolved in tears. Some, who came to viſit them, were alſo deeply impreſſed; particularly Mr. Hugh Bryan and his family,* and ſome of his relations.

wilderneſs country, thirty miles diſtant from Philadelphia.—Our brother was exceedingly carried out in his ſermon, to preſs poor ſinners to come to Chriſt by faith, and claim all their privileges; viz. Not only righteouſneſs and peace, but joy in the Holy Ghoſt: and after he had done, our dear friend Peter Bochler preached in Dutch, to thoſe who could not underſtand our brother in Engliſh.

"Before our brother left Philadelphia, he was deſired to viſit one who was under a deep ſenſe of ſin from hearing him preach. And in praying with this perſon, he was ſo carried beyond himſelf, that the whole company (which were about twenty) ſeemed to be filled with the Holy Ghoſt, and magnified the God of heaven.

"April 25. Roſe at three o'clock: and though our brother WHITEFIELD was very weak in body, yet the Lord enabled him to ride near fifty miles, and to preach to about five thouſand people at Amwell, with the ſame power as uſual. Mr. Gilbert Tennent, Mr. Rowland, Mr. Wales, and Mr. Campbel, four godly miniſters, met us here.

"April 26. Came to New-Brunſwick.—Met Mr. Noel from New-York a zealous promoter of our Lord's kingdom. He ſaid their ſociety at New-York was increaſed from ſeventy to one hundred and ſeventy, and was daily increaſing; and that Meſſrs. Gilbert and William Tennents, Mr. Rowland, and ſeveral others, were hard laborers in our Lord's vineyard.

"April 28. Had a moſt affectionate parting with our dear brother WHITEFIELD, and our other brethren."

The reſt of Mr. Seward's Journal was written moſtly during his paſſage to England, where he arrived June 19, and with which it concludes. Mr. WHITEFIELD, in the new edition of his Journals, 1756, obſerves, "April 28, 1740. This "was the laſt time I ſaw my worthy friend; for before my "return to England, he was entered into his reſt, having left "behind, a glorious teſtimony of the transforming efficacy of "converting grace. This hath alſo been the happy caſe of "his brother Benjamin, who lately finiſhed his courſe with "joy."

* For a more particular account of Mr. Bryan's family, and of his viſit to Mr. WHITEFIELD, and what followed upon it,

tions. Several from Beaufort in South-Carolina, then received their firſt impreſſions. All theſe things gave him great encouragement. And though his family was now great (near a hundred and fifty, including workmen) and the plan laid down would have required ſome thouſands to ſupport it; and although very often he had not twenty pounds in caſh, he was ſtill kept from being diſheartened; and his friends believing the work to be of God, continued cheerfully to aſſiſt him.

THOUGH he was very weak in body, yet the cry from various quarters for more preaching, and the neceſſity of ſupplying ſo large a family, made him go again to Charles-Town, where, as well as at Dorcheſter, Aſhley-Ferry, Ponpon, and John's-Iſland, he preached to very attentive and affected auditories. Charles-Town was the place of the greateſt ſucceſs, and of the greateſt oppoſition. The Commiſſary poured out his anathemas, refuſed to give him the ſacrament, and publiſhed ſome letters againſt him. But all in vain. He preached twice almoſt every day, to great crouds, in the Independent and Baptiſt meeting-houſes; beſides expounding in the evening in merchants' houſes. Thus he went on ſucceſsfully (though often ready to die with the exceſſive heat) till the end of Auguſt: when, having received moſt preſſing invitations from the Rev. Dr. Colman and Mr. Cooper, miniſters in Boſton; and being deſirous of ſeeing the deſcendants of the good old Puritans, and their ſeats of learning; and having encouragement that ſomething might be done for the Orphan-houſe, he embarked in the Orphan-houſe ſloop for New-England, in company with ſeveral Charles-Town friends; and arrived at Rhode-Iſland, September 14. HERE

it, See No. I. of "Living Chriſtianity delineated in the Diaries "and Letters of Mr. Hugh Bryan and Mrs. Mary Hutſon." Recommended by the Rev. Dr. Conder and Dr. Gibbons.

HERE ſeveral gentlemen ſoon came to viſit him, among whom was the Rev. Mr. Clap, an aged diſſenting miniſter, in whom he thought he ſaw what manner of men the old Puritans were, who firſt ſettled New-England, and was much delighted with his converſation. They went together to the incumbent's houſe, to aſk the uſe of the church, which was granted: and in it he preached three days, twice a day, to deeply affected auditories.

THIS he thought was a happy entrance into New-England. But he was ſtill more agreeably ſurpriſed, when, before he got to Boſton, he was met ſeveral miles from the city, by the Governor's ſon, and ſome of the miniſters, and principal inhabitants, who conducted him to Mr. St—nf—rd's (brother-in-law to Dr. Colman) who with his colleague Mr. Cooper, and many others, came and joined in prayer.

JONATHAN Belcher, Eſq. was then Governor of the Maſſachuſetts colony, and Joſiah Willard, Secretary. Both theſe gentlemen were his ſincere friends; ſo were the miniſters, Meſſrs. Webb, Foxcraft, Prince, Dr. Sewall, Gee, &c. To avoid, however, giving any juſt offence, he went to the Engliſh church to morning prayers; but finding, by converſation with the Commiſſary, and ſome other clergy, that there was no acceſs there, he began preaching in the afternoon, at Dr. Colman's meeting-houſe, and ſo went round (except when he preached on the common) to the other meeting-houſes, eſpecially the largeſt of them, for ſome time together.

GOVERNOR Belcher generally attended, Secretary Willard, and ſeveral of the Council, ſet the ſame example, and all ſeemed to vie who ſhould ſhow the greateſt reſpect. Congregations were exceeding large, both within and without; and were much affected. Old Mr. Walter, who ſucceeded Mr. Elliot, commonly called the Apoſtle of the Indians, at Rox-

bury,

bury, ſaid it was Puritaniſm revived: and Dr. Colman ſaid, when preaching at his meeting-houſe the Sunday following, that "it was the happieſt day he "ever ſaw in his life."

He preached alſo at Cambridge, Marblehead, Ipſwich, Newbury, Hampton, York, Portſmouth, Salem, and Moulden, to large congregations. The gentlemen of the greateſt repute had their houſes open, in every place; collections were readily made for the orphans; and, in about a week, having preached ſixteen times, and rode a hundred and ſeventy miles, he returned to Boſton, October 6.

Here the congregations were ſtill encreaſed. At his farewel ſermon, it was ſuppoſed there were near twenty thouſand people. He received a great number of letters, and could have ſpent whole days in converſing with thoſe that came to him under ſoul concern. Miniſters and ſtudents attended. Little children were impreſſed. The contributions for the orphans were very conſiderable, amounting in town and country, to near five hundred pounds ſterling.

He ſet out next for Northampton: having read in England an account of a remarkable work of converſion there, publiſhed by their paſtor the Rev. Mr. Jonathan Edwards; and having a great deſire to ſee him, and to hear the account from his own mouth.

At Concord, Sudbury, Marlborough, Worceſter, Leiceſter, Hadley, places all lying in the way, pulpits and houſes were every where opened, and a continued influence attended his preaching. At Northampton, when he came to remind them of what God had formerly done for them, it was like putting fire to tinder. Both miniſter and people were much moved; as were the children of the family, at an exhortation which their father deſired Mr. Whitefield to give them.

After leaving Northampton, he preached in Weſtfield,

Weſtfield, Springfield, Suffield, Windſor, Hartford, Weathersfield, Middletown and Wallingford, to large and affected congregations. And October 23, reached New-Haven, where he was affectionately received by Mr. Pierpont, brother in law to Mr. Edwards, and had the pleaſure of ſeeing his friend Mr. Noel, of New-York, who brought him letters from Georgia. Here alſo he was much refreſhed with the converſation of ſeveral goſpel miniſters. It being aſſembly time, and the Governor and Burgeſſes then ſitting, he ſtayed till Lord's day, and had the pleaſure to ſee numbers daily impreſſed. The good old Governor particularly, was much affected; and at a private viſit which Mr. WHITEFIELD paid him, ſaid, "Thanks be to GOD for ſuch refreſhings in our way "to heaven."

ON Monday morning he ſet forward, and preached with uſual ſucceſs at Milford, Stratford, Fairfield, Norwalk, and Stamford, where he was viſited by ſome miniſters under deep concern.

THIS was on the borders of New-York province, into which he now again entered, and preached at Rye and Kingſbridge, on his way to the city of New-York, where he arrived October 30. Here for three days ſucceſſively, and afterwards at Staten-Iſland, Newark, Baſkingridge, his preaching appeared to be attended with more ſucceſs than ever. At Trenton he had a long conference with ſome miniſters about Mr. Gilbert Tennent's complying with an invitation to go and preach in New-England. After prayer, and conſidering the arguments both for and againſt this propoſal, they thought it beſt he ſhould go; which, however diffident of himſelf, he was perſuaded to do. And his miniſtrations were attended with an extraordinary bleſſing to multitudes, as is particularly narrated elſewhere*. SATURDAY

* See Prince's Chriſtian Hiſtory, or Hiſtorical Collections of the ſucceſs of the goſpel, Vol. II. where the facts are ſet down in the order of time.

About

SATURDAY, November 8, Mr. WHITEFIELD came back to Philadelphia, and next day preached to ſeveral thouſands in a houſe built for that purpoſe, ſince his laſt departure. Here he both heard of, and

About this time Mr. WHITEFIELD wrote his Letter to ſome Church-Members of the Preſbyterian Perſuaſion, in Anſwer to certain Scruples and Queries which they had propoſed. See Works, Vol. IV.

What ſort of reception he had in New-England, will farther appear from the following letters of ſome eminent miniſters of Boſton, and adjacent towns, publiſhed by the Rev. Mr. Joſiah Smith, of Charleſton, in the South-Carolina Gazette.

October 1, 1740.

Rev. and dear Sir,

"Your kind letter by Mr. WHITEFIELD, and your other, are both now before me. You raiſed our expectations of him very much, as did his Journals more, and Mr. P. of New-York concurred with them; but we own, now that we have ſeen and heard him, that our expectations are all anſwered and exceeded, not only in his zealous, and fervent abounding labours, but in the command of the hearts and affections of his hearers.—He has been received here as an angel of God, and ſervant of Jeſus Chriſt. I hope this viſit to us, will be of very great uſe and benefit to miniſters and people. He has found his heart and mouth much opened to ſpeak freely and boldly to us, and he finds it received with joy." The ſame Gentleman, November 29, 1740, writes thus:—"Mr. WHITEFIELD left us ſeven weeks ago; the laſt week we heard of him at Philadelphia. I hear that much of the preſence of God is with him. He has left a bleſſing behind him, we hope, with us. Our people high and low, old and young, are very ſwift to hear. The excellent meekneſs of Mr. WHITEFIELD's Anſwer to the Queriſts, will honour him to you."

Another, in a Letter, October 22, 1740, expreſſes himſelf thus: "Though it is always a ſingular pleaſure to me to hear from you, yet your two letters by Mr. WHITEFIELD, had a new circumſtance of pleaſure from the dear hand that preſented them. I perceive you was impatient to know what

and ſaw many, who were the fruits of his former miniſtrations; and continued among them till November 17, preaching twice a-day. Afterwards he preached in Glouceſter, Greenwich, Piles-Grove, Cohanſie,

what ſort of entering in he had among us. We (miniſters, rulers, and people) generally received him as an angel of God. When he preached his farewel ſermon in our common, there were twenty-three thouſand, at a moderate computation. We are abundantly convinced, that you ſpoke the words of truth and ſoberneſs in your ſermon relating to him. Such a power and preſence of GOD with a preacher, and in religious aſſemblies, I never ſaw before; but I would not limit the Holy One of Iſrael. The prejudices of many are quite conquered, and expectations of others vaſtly outdone, as they freely own.—A conſiderable number are awakened, and many Chriſtians ſeem to be greatly quickened. He has preached twice at Cambridge; he has one warm friend there, Mr. ——, the tutor, who has followed him to Northampton, and will, for ought I know, to Georgia. But Mr. WHITEFIELD, has not a warmer friend any-where, than the firſt man among us. Our Governor has ſhewed him the higheſt reſpect, carried him in his coach from place to place, and could not help following him fifty miles out of town.—I hope the religion of the country will fare the better for the impreſſions left on him."——The ſame Gentleman writes, December 2, 1740. "The man greatly beloved, I ſuppoſe, may be with you before now. That his viſit here will be eſteemed a diſtinguiſhing mercy of heaven by many, I am well ſatisfied. Every day gives me freſh proofs of Chriſt's ſpeaking in him. A ſmall ſet of gentlemen amongſt us, when they ſaw the affections of the people ſo moved under his preaching, would attribute it only to the force of ſound and geſtures. But the impreſſions on many are ſo laſting, and have been ſo tranſforming, as to carry plain ſignatures of a divine hand going along with him.—Another Gentleman writes, October 21, 1740, and thanks me for recommending to him, ſo worthy a perſon as the Rev. Mr. WHITEFIELD, who has preached Chriſt, and the great truths of the goſpel among them, with remarkable fervour of ſpirit, and to a general acceptance; and hopes that there are many awakened by

his

Cohanſie, Salem, Newcaſtle, Whiteley-Creek, Frog's-Manor, Nottingham; in many, or moſt of which places,

his miniſtry.—Another of the ſame date writes, That he had conceived very highly of him by ſome clauſes in my private letter, and the ſermon I preached by way of apology, &c. But, confeſſes he had not gone high enough in his opinion of him, and that his expectations are more than anſwered in him.—Another, November 21, 1740, "Bleſſes God that he was ſent thither; that he had ſo many opportunities of ſeeing him, and ſitting under his miniſtry. That he appeared to him a wonderful man indeed; that his preaching was accompanied with a divine power and energy, beyond any man's he had ever heard before: and the effects of his miniſtry were very marvellous among them."—I ſhall conclude with the following paſſage of another Gentleman, in a letter of November 1, 1740. "I received yours by the Rev. Mr. WHITEFIELD, with whom I coveted a great deal more private converſation than I had opportunity for, by reaſon of the throngs of people almoſt perpetually with him.—But he appears to be full of the love of GOD, and fired with an extraordinary zeal for the cauſe of CHRIST, and applies himſelf with the moſt indefatigable diligence that ever was ſeen among us, for the promoting the good of ſouls. His head, his heart, his hands ſeem to be full of his Maſter's buſineſs. His diſcourſes, eſpecially when he goes into the expoſitory way, are very entertaining. Every eye is fixed upon him, and every ear chained to his lips. Moſt are very much affected; many awakened and convinced; and a general ſerioufneſs excited. His addreſs more eſpecially to the paſſions, is wonderful, and beyond what I have ever ſeen. I think I can truly ſay, that his preaching has quickened me, and I believe it has many others beſides, as well as the people. Several of my flock, eſpecially the younger ſort, have been brought under convictions by his preaching; and there is this remarkable amongſt them of the good effects of his preaching, that the word preached now by us, ſeems more precious to them, and comes with more power upon them. My prayer for him is, that his precious life may be lengthened out, and that he may be an inſtrument of reviving dying religion in all places whitherſoever he comes, who ſeems to be wonderfully fitted for, as well as ſpirited to it."

places, the congregations were numerous, and deeply affected.

NOVEMBER 22, he got to Bohemia in Maryland, and from thence he went to Reedy-Iſland. At both places his preaching was attended with great influence. And at the laſt (their ſloop being detained by contrary winds near a week,) he preached frequently. All the captains and crews of the ſhips that were wind-bound conſtantly attended, and great numbers crowded out of the country, ſome as far as from Philadelphia; and as great concern as ever came upon their minds.

DECEMBER 1, he ſet ſail from Reedy-Iſland for Charleſton in South-Carolina, and here he makes the following remark: "It is now the ſeventy-fifth "day ſince I arrived at Rhode-Iſland. My body was "then weak, but the Lord has much renewed its "ſtrength. I have been enabled to preach, I think, "an hundred and ſeventy-five times in public, beſides "exhorting frequently in private. I have travelled "upwards of eight hundred miles, and gotten up-"wards of ſeven hundred pounds ſterling, in goods, "proviſions, and money, for the Georgia orphans. "Never did I perform my journies with ſo little fa-"tigue, or ſee ſuch a continuance of the divine pre-"ſence in the congregations to whom I have preach-"ed. Praiſe the Lord, O my ſoul."*

AFTER a pleaſant paſſage of eight or nine days, and preaching again at Charleſton and Savannah, he arrived on the 14th of December at the Orphan-houſe, where he found his family comfortably ſettled. At Rhode-Iſland he had providentially met with Mr. Jonathan Barber, whoſe heart was very much knit to him, and who was willing to help him at the Orphan-houſe. Him, therefore, he left ſuperintendant for the ſpiritual, and Mr. Haberſham for the temporal affairs; and having

* Journals, December 1, 1740.

having ſpent a very comfortable Chriſtmas with his Orphan family, he ſet off again for * Charleſton, where he arrived January 3, 1741, and preached twice every day as uſual, to moſt affectionate auditories, till the 16th of January, when he went on board for England. He arrived the 11th of March at Falmouth, rode poſt to London, and preached at Kennington-Common the Sunday following.

CHAP. VII.

From his Arrival in England, *in the Year* 1741, *to his leaving* Scotland, *the ſame Year.*

THE new and unexpected ſituation in which he now found himſelf, will be beſt deſcribed in his own words: "But what a trying ſcene appeared here! In my zeal, during my journey through America, I had written two well-meant, though injudicious letters, againſt England's two great favourites. The Whole Duty of Man, and Archbiſhop Tillotſon, who, I ſaid, knew no more of religion than Mahomet. The Moravians had made inroads upon the ſocieties. Mr. John Weſley, ſome way or other, had been prevailed on to preach and print in favour of perfection, and univerſal redemption; and very ſtongly againſt election, a doctrine, which I thought and do now believe, was

* At Charleſton, the Commiſſary was going to proceed againſt him for correcting and preparing for the preſs, a letter written by Mr. Hugh B——n, in which it was hinted, that the clergy break their canons. He alſo laid him under ſuſpenſion for omitting to uſe the form of prayer, preſcribed in the communion book, when officiating in a diſſenting congregation.—But Mr. WHITEFIELD gave ſecurity for his appearance, and appealed home.

was taught me of God, therefore could not poſſibly recede from. Thinking it my duty ſo to do, I had written an anſwer at the Orphan-houſe, which though reviſed, and much approved of by ſome good and judicious divines, I think had ſome too ſtrong expreſſions about abſolute reprobation, which the apoſtle leaves rather to be inferred, than expreſſed. The world was angry at me for the former, and numbers of my own ſpiritual childred for the latter. One that got ſome hundreds of pounds by my Sermons, being led away by the Moravians, refuſed to print for me any more. And others wrote to me that God would deſtroy me in a fortnight; and that my fall was as great as Peter's. Inſtead of having thouſands to attend me, ſcarce one of my ſpiritual children came to ſee me from morning to night. Once at Kennington-Common, I had not above a hundred to hear me. At the ſame time, I was much embarraſſed in my outward circumſtances. A thouſand pounds I owed for the Orphan-houſe. Two hundred and fifty pounds bills, drawn upon Mr. Seward, now dead, were returned upon me. I was alſo threatened to be arreſted for two hundred pounds more. My travelling expences alſo to be defrayed. A family of a hundred to be daily maintained, four thouſand miles off, in the deareſt place of the King's dominions. Ten thouſand times would I rather have died, than part with my old friends. It would have melted any heart to have heard Mr. Charles Weſley and me weeping after prayer, that, if poſſible, the breach might be prevented. Once I preached in the Foundary (a place which Mr. John Weſley had procured in my abſence) on Gal. iii. but no more. All my works was to begin again. One day, I was exceedingly refreſhed in reading Beza's life of Calvin, wherein were theſe words, "Calvin turned out of Geneva, but behold

a Church

a Church ariſes." A gentlewoman who lent me three hundred pounds to pay the preſent Orphan houſe demand: and a ſerious perſon (whom I never ſaw or heard of) giving me a guinea, I had ſuch confidence, that I ran down with it to a friend, and expreſſed my hope, that God who ſent this perſon with the guinea, would make it up fifteen hundred; which was the ſum I thought would be wanted.

"NEVER had I preached in Moorfields on a week day. But, in the ſtrength of God, I began on Good-Friday, and continued twice a-day, walking backward and forward from Leadenhall, for ſome time preaching under one of the trees, and had the mortification of ſeeing numbers of my ſpiritual children, who but a twelvemonth ago could have plucked out their eyes for me, running by me whilſt preaching, diſdaining ſo much as to look at me, and ſome of them putting their fingers in their ears, that they might not hear one word I ſaid.

"A like ſcene opened at Briſtol, where I was denied preaching in the houſe I had founded: Buſy bodies, on both ſides, blew up the coals. A breach enſued. But as both ſides differed in judgment, and not in affection, and aimed at the glory of our common Lord; though we hearkened too much to tale-bearers on both ſides, we were kept from anathematizing each other, and went on in our uſual way; being agreed in one point, endeavouring to convert ſouls to the ever bleſſed Mediator *."

IN

* About this time he was ordered to attend in the Parliament Houſe, to give information concerning the ſtate of the Colony in Georgia. "April 10, 1741. I have been at the Parliament Houſe. The Georgia affair was adjourned. It was ſomewhat of a trial to be in the houſe. I then remembered

In conſequence of this, one Mr. Cennick, a preacher, who could not fall in with Mr. Weſley's ſentiments, and one or two more in like circumſtances, having joined Mr. Whitefield, they began a new houſe in Kingſwood, and ſoon eſtabliſhed a ſchool among them, that favoured Calviniſtical Principles. And here, and in ſeveral other places, they preached to very large and ſerious congregations, in the ſame manner as he had done in America.

Thither he intended to return as ſoon as poſſible. Mean time, it being inconvenient, on account of the weather, to preach morning and evening in Moorfields; ſome Free grace Diſſenters (who ſtood by him cloſely in that time of trial) got the loan of a piece of ground, and engaged with a carpenter to build a large temporary ſhed, to ſcreen the auditory from cold and rain, which he called a Tabernacle, as it was only intended to be made uſe of for a few months, during his ſtay in his native country. The place fixed upon, was very near the Foundery, which he diſliked, becauſe he thought it looked like erecting altar againſt altar; but, upon this occaſion he remarks, "All was wonderfully over ruled for good and for the furtherance of the Goſpel. A freſh awakening immediately began. Congregations grew exceeding large, and at the people's deſire, I ſent (neceſſity reconciling me more and more to lay-preaching) for Meſſrs. Cannick, Harris, Seagrave, Humphries, &c. &c. &c. to aſſiſt*."

* M. S. Fresh

membered what the Apoſtle ſaid, "We are become a ſpectacle to men." My Appeal will come to nothing, I believe. I have waited upon the Speaker. He received me very kindly."

Again, "He treated me kindly, and aſſurred me, that "there would be no perſecution in the King's reign."

FRESH doors were now opened to him, and invitations ſent to him from many places, where he had never been. At a Common, near Braidtree in Eſſex, upwards of ten thouſand perſons attended. At Halſtead, Dedham, Coſsleſhall, Weathersfield, Colcheſter, Bury, and Ipſwich, the congregations were very large and much affected †.

At this time alſo, he was ſtrongly ſolicited by religious perſons, of different perſuaſions, to viſit Scotland. Several letters had paſt between him and the Meſſrs. Erſkines, ſome time before ‡, and he had a great deſire to ſee them. He therefore took his paſſage from London to Leith, where (after five days, which he employed in writing many excellent letters to the Orphans, &c. he arrived July 30, 1741. Several perſons of diſtinction moſt gladly received him, and would have had him preach at Edinburgh

† "Sweet was the converſation I had with ſeveral miniſters of CHRIST. But our own clergy grew more and more ſhy, now they knew I was a Calviniſt; though no doubt (as Mr. Bedford told me when going to the Biſhop of London) our Articles are Calviniſtical." M. S.

‡ See his Journals, and his Letters to the Rev. Mr. R. E. and the Rev. Mr. E. E.

In his laſt to Mr. E. E. before coming to Scotland he writes, "May 16, 1741. This morning I received a kind letter from your brother Ralph, who thinks it beſt for me wholly to join the Aſſociate Preſbytery, if it ſhould pleaſe GOD, to ſend me into Scotland. This I cannot altogether come into. I come only as an occaſional preacher, to preach the ſimple Goſpel to all that are willing to hear me, of whatever denomination. I write this, that there may not be the leaſt miſunderſtanding between us. I love and honour the Aſſociate Preſbytery in the bowels of Jeſus Chriſt: but, let them not be offended, if in all things, I cannot immediately fall in with them."

To the ſame purpoſe he writes to Mr. R. E. May 23, 1741.

Edinburgh directly; but he was determined that the Rev. Meſſrs. Erſkines ſhould have the firſt offer; and therefore went immediately to Dunfermline, and preached in Mr. Erſkine's Meeting houſe.

GREAT perſuaſions were uſed to detain him at Dunfermline, and as great to keep him from preaching for, and viſiting the Rev. Mr. Wardlaw, who had been colleague to Mr. Ralph Erſkine above twenty years; and who, as well as the Rev. Mr. Davidſon, a diſſenting miniſter in England, that went along with Mr. WHITEFIELD, were looked upon as perjured, for not adhering to the Solemn League and Covenant. This was new language to him, and therefore unintelligible.—But that he might be better informed, it was propoſed that the Rev. Mr. Moncrief, Mr. Ebenezer Erſkine, and others, members of the aſſociate Preſbytery, ſhould convene in a few days, in order to give him farther light.

IN the mean time, Mr. Ralph Erſkine accompanied him to Edinburgh, where he preached in the Orphan-houſe Park (field-preaching being no novelty in Scotland) to a very large and affected auditory, upon theſe words, "The Kingdom of God is not Meat and Drink, but Righteouſneſs, and Joy in the Holy Ghoſt." The next day he preached in the Weſt Kirk, and expreſſed great pleaſure in hearing two Goſpel Sermons from the Rev. Mr. Guſthart, and the Rev. Mr. Macvicar.—And the following day, he preached in the Cannongate Church, where Mr. Ralph Erſkine went up with him into the pulpit.

ACCORDING to promiſe, he returned with him to Dunfermline, where Mr. E. Erſkine, and ſeveral of the Aſſociate Preſbytery were met together, When Mr. WHITEFIELD came, they ſoon propoſed

to

to proceed to buſineſs. He aſked them for what purpoſe? They anſwered, to diſcourſe, and ſet him right about Church Government, and the Solemn League and Covenant. He replied, they might ſave themſelves that trouble, for he had no ſcruple about it, and that ſettling Church Government, and preaching about the Solemn League and Covenant, was not his plan. He then told them ſomething of his experience, and how he was led into his preſent way of acting. One of them, in particular, ſaid he was deeply affected. And Mr. E. Erſkine deſired they would have patience with him, for that having been born and bred in England, and never ſtudied the point, he could not be ſuppoſed to be perfectly acquainted with it. But Mr. M. inſiſted, that he was therefore more inexcuſable, for England had revolted moſt with reſpect to Church Government; and that he being born and educated there, could not but be acquainted with the matter in debate. Mr. WHITEFIELD told him, he had never made the Solemn League and Covenant the ſubject of his ſtudy, being too buſy about matters which he judged of greater importance. Several replied, that every pin of the Tabernacle was precious. He anſwered, that in every building there were outſide and inſide workmen; that the latter, at preſent, was his province: that if they thought themſelves called to the former, they might proceed in their own way, and he would proceed in his. He then aſked them ſeriouſly, what they would have him to do? The anſwer was, that he was not deſired to ſubſcribe immediately to the Solemn League and Covenant, but to preach only for them, till he had further light. He aſked, Why only for them? Mr. R. E. ſaid, "They were the Lord's people." He then aſked, Were no other the Lord's people but themſelves? if not, and if others were

the

the Devil's people, they had more need to be preached to; that for his part, all places were alike to him; and that if the Pope himſelf would lend him his pulpit, he would gladly proclaim in it the righteouſneſs of the LORD JESUS CHRIST. Something paſſed about taking two of their brethren with him to England, to ſettle Preſbytery there; and then with two more, to go and ſettle Preſbytery in America. But he aſked, Suppoſe a number of Independents ſhould come, and declare, that after the greateſt ſearch, they were convinced that Independency was the right Church Government, and would diſturb nobody, if tolerated, ſhould they be tolerated? They anſwered, No.—Soon after this the company broke up. And Mr. M. preached upon Iſa. xxi. 11, 12. "Watchman, what of the night? &c." And took occaſion to declaim ſtrongly againſt the Ceremonies of the Church of England, and to argue*, "That one who held Communion with that Church, or with the backſlidden Church of Scotland, could not be an Inſtrument of Reformation." The conſequence of all this, was, an open breach. Mr. WHITEFIELD retired thoughtful and uneaſy to his cloſet; and, after preaching in the fields, ſat down and dined with them, and then took a final leave†.

MANY.

* "I attended; but the good man ſo ſpent himſelf in the former part of his ſermon, in talking againſt prelacy, the Common Prayer-Book, the ſurplice, the roſe in the hat, and ſuch like externals; that when he came to the latter part of his text, to invite poor ſinners to JESUS CHRIST, his breath was ſo gone, that he could ſcarce be heard. What a pity that the laſt was not firſt, and the firſt laſt!"

† "Having dropt ſomething about perſons building a Babel, Mrs.—— ſaid, It was a hard ſaying. Upon which, I

replied,

MANY waited at Edinburgh to know the iſſue of the conference, who were not diſappointed in the event. Thither he returned, after preaching at Innerkeithing, and the Queen's-ferry; and continued preaching always twice, often thrice (and once ſeven times a-day) for ſome weeks together. The churches were open, but not being able to hold half the congregations, he generally preached twice a-day in the Orphan-Hoſpital Park to many thouſands. Perſons of the beſt faſhion, as well as of the meaner rank, attended*; at ſome of their houſes he generally expounded every evening. And every day, almoſt, there were new evidences of the ſucceſs of his labors. Numbers of miniſters† and ſtudents came to hear him, and aged, experienced Chriſtians told him, they could ſet their ſeal to what he preached.

IN this firſt viſit to Scotland, he preached at Edinburgh, Glaſgow, Aberdeen, Dundee, Paiſley, Perth, Stirling, Crief, Falkirk, Airth, Kinglaſſie, Culroſs, Kinroſs, Couper of Fife; and alſo, at Stonehive, Benholm, Montroſe, Brechin, Forfar, Couper of Angus; and at Innerkeithing, Newbottle, Galaſhields, Maxton, and Haddington; and in the weſt country, at Killern, Fintry, and Balfrone. To other places to which he was invited, he did not go § at this

replied, I feared it was a true one, and that they would find the Babel fall down about their ears. I was never received into their houſe any more. Thus was I called to make another ſacrifice of my affections. But what I had met with in England, made this the more eaſy." M. S.

* Among his particular friends were the Marquis of Lothian, the Earl of Leven, Lord Rae, Lady Mary Hamilton, Lady Frances Gardiner, Lady Jean Nimmo, Lady Dirleton. See his Letters from Auguſt to December 1741.

† Particularly, one Mr. Wilſon, of Maxton.

§ Among theſe was Cambuſlang, and ſome places in the north of Scotland.

this time. But (having collected above five hundred pounds, in money and goods, for his Orphans) he left Edinburgh in the latter end of October, to go through Wales, in his way to London.

CHAP. VIII.

Letters from Miniſters and private Chriſtians in Scotland, *repreſenting Mr.* WHITEFIELD'S *reception and ſucceſs there, in the Year* 1741.

HIS reception, miniſtrations, and ſucceſs at the principal places in Scotland, will farther appear from the following Letters.

AT Edinburgh, one of the miniſters of that city, thus writes to him. "April 20, 1742.* Rev. and Dear Sir, Knowing that many are careful to inform you, from time to time, what paſſes here, I have hitherto delayed anſwering your moſt acceptable Letter, until I ſhould tell you with the greateſt certainty, what were the bleſſed effects of your miniſtrations amongſt us; and can now aſſure you, that they were not more ſurpriſing than laſting. I don't know or hear of any wrought upon by your miniſtry, but are holding on in the paths of truth and righteouſneſs. They ſeem poſſeſſed of a truly Chriſtian ſpirit. Jeſus is precious to their ſouls; and like the morning light, they are advancing with increaſing brightneſs to the perfect day. Since you left Scotland, numbers in different corners have been awakened. Many in a hopeful way. Religion in this ſinful city revives and flouriſhes. Ordinances are more

* Glaſgow Weekly Hiſtory, No. XXVII.

more punctually attended on. People hear the word with gladneſs, and receive it in faith and love. New meetings for prayer and ſpiritual conference are erecting every-where. Religious converſation has baniſhed ſlander and calumny from ſeveral tea-tables, and Chriſtians are not aſhamed to own their dear Lord and Maſter. Praiſe is perfected out of the mouths of babes and ſucklings; and ſome ſtout-hearted ſinners captivated to the obedience of Chriſt.

"I CANNOT eaſily expreſs, with what pleaſure I write theſe things; and doubtleſs, they will give you no leſs joy in reading them. Should not theſe droppings of the dew of heaven encourage our faith and hope of a plentiful effuſion of the Spirit, which will at once change our barren wilderneſs into a fruitful field? Should not this haſten your return, that we may take ſweet council together, and enter into the houſe of God in company? You are often on our hearts. We long to ſee you face to face. May much of your great Maſter's preſence ever attend, and come along with you."

MR. George Muir, (afterwards the Rev. Doctor Muir,) late Miniſter of Paiſley, thus wrote to James Aitken, ſchool maſter in Glaſgow.* "Edinburgh, Auguſt 8, 1743. As you deſire, I have with the aſſiſtance of Mr. Archibald Bowie, Mr. Dun, and the Sergeant, informed myſelf a little, with reſpect to the number and ſituations of the praying Societies in this place, which you will take as follows: They are, as near as we can gueſs, between twenty-four and thirty in number, ſome of which will neceſſarily be obliged to divide, by reaſon of too many meeting together; and that will increaſe the number. Amongſt them are ſeveral meetings of boys and girls, who, in general, ſeem not only to be growing in grace

* Prince's Chriſtian Hiſtory, No. XXXIV.

grace, but really increaſing in knowledge. The little lambs appear to be unwilling to reſt upon duties, or any thing ſhort of Chriſt; as a young gentleman of my acquaintance told me, when under a temptation to think, that he was ſurely ſeeking ſome imaginary refuge, inſtead of the SAVIOR, he was made to cry out in prayer, 'Lord, I want nothing elſe, and will have nothing ſhort of the very CHRIST of GOD.' There are ſeveral meetings of young women, who (although I never, as yet viſited any of them) I am informed, hold on very well. The Sergeant tells me, that at one of theſe meetings, on the morning of the Lord's-day, he has known them all wet with floods of tears, melted down with love to CHRIST, and affection to one another for CHRIST's ſake. I have myſelf been much raviſhed (when in a meeting in the room below, where ſome of theſe reſort) to hear them ſing the Lord's praiſes with ſuch melodious voices. There are numbers of young men who meet for the excellent purpoſe of glorifying GOD, and promoting Chriſtian knowledge; amongſt ſome of whom I have the honor to be a member; many of them are Divines, who are uſeful in inſtructing the weaker ſort of us; and that they endeavor to do with the greateſt anxiety and deſire. A good number of old men, ſubſtantial, ſtanding Chriſtians, meet for their edification and inſtruction, (the glory of their GOD being always their chief end) and are thereby often revived, and very much refreſhed. The generality of theſe ſorts above-mentioned, do walk very circumſpectly, and really make it appear to the world, that they have been with JESUS: which is very much evidenced in their chearfully bearing reproaches for CHRIST's ſake. And upon the whole, we hope there is ſuch a flame kindled, as ſhall never be extinguiſhed. And with reſpect to two particular ſocieties, whereof Mr.

Bowie

Bowie is a member, he gave me the enclosed* in writing; which you will peruse and return. This is not all; for several country people are beginning to assemble together in little meetings, to worship their God: particularly, the Sergeant informs me of one about two miles from this place, where several ploughmen, and other illiterate persons, meet for the most noble ends and purposes; and are going most sweetly on, much increased in grace and knowledge, and some are daily added to their number. I am informed from the east country, (where there have been no societies since the secession) that about Old Cambus, six miles from Dunbar, many are now meeting together for social prayer, and mutual conversation about matters of religion, wherein the Lord

* To M'. Muir. "Edinburgh, August 6, 1743. As you desire a short account of the two societies I am concerned in, I shall give it in a very few words. They consist of twenty-five, or twenty-six members each; and, except a very few, are all persons whose concern about religion began in the late awakening. I never saw the ends of such societies answered near so well, as among these. I think, I may safely declare, that I was never witness to so much of real Christian exercise among any persons I have known, as I have observed, to my great satisfaction, among most of them. It is most amazing to observe, how much some of them, who at their first concern, were brutishly ignorant of every thing good, have now made such advances in knowledge, that they excel those who were formerly before them. The concern about their own salvation is not only remarkable, but the abiding earnestness they show in their prayers, for the increase of the Redeemer's kingdom, is most desirable; and the care they show in watching over one-another, is one convincing evidence of their brotherly love, and true Christian tenderness. I might say a great deal more, but must conclude. I am, &c.

A. Bowie."

There is also notice taken of some remarkable conversions, and of the reformation observed in the Edinburgh Hospitals, in Numbers X. XI. XV. of Glasgow Weekly History.

Lord is with them of a truth. And in that place, there is more eager thirſting for the word, than uſual, and the miniſters are learning to ſpeak with new tongues. And one of my acquaintance, who was in this place laſt winter, has happily been the LORD's inſtrument in beginning theſe ſocieties. How beautiful and refreſhing is it, my dear friend, to hear of ſo many following after the deſpiſed JESUS? Should we not take it as a token for good, that young ones inſtead of ſpending their ſpare hours in idle, vain, and unprofitable play, do now aſſemble, and join in calling upon the Lord. Is it not a good ſign to hear many poor fooliſh virgins, (inſtead of being employed in the vanities of the generality of their ſex) meeting together for prayer; and many prodigal youths, inſtead of revelling, and drunkenneſs, chambering, and wantonneſs now breathing after the knowledge of JESUS CHRIST, and him crucified? O that the LORD would more and more exert his almighty power amongſt us. There are ſeveral other ſocieties for prayer, near about this city, proſpering very well."

THE Rev. Mr. Mac Culloch of Cambuſlang, thus writes to Mr. WHITEFIELD, a few months after his firſt viſit to Glaſgow;* "As it is matter of great joy and thankfulneſs to God, who ſent you here, and gave you ſo much countenance, and ſo remarkably crowned your labors when here at Glaſgow with ſucceſs; ſo I doubt not but the following account, of the many ſeals to your miniſtry in and about that city, will be very rejoicing to your heart, as our glorious Redeemer's Kingdom is ſo much advanced, and the everlaſting happineſs of immortal ſouls promoted.

"I AM well informed by ſome miniſters, and other judicious and experienced Chriſtians, that there are to the number of fifty perſons already got notice of

* Glaſgow Weekly Hiſtory, No. XIII.

of, in and about Glaſgow, that by all that can be judged by perſons of the beſt diſcerning in ſpiritual things, are ſavingly converted by the bleſſing and power of GOD, accompanying your ten ſermons in that place; beſides ſeveral others under convictions, not reckoned in this number, whoſe ſtate remains, as yet, a little doubtful. And beſides, ſeveral Chriſtians of conſiderable ſtanding, who were much ſtrengthened, revived, and comforted, by means of hearing your ſermons; being made to rejoice in hope of the glory of GOD, having obtained the full aſſurance of faith.

"AMONG thoſe lately converted, here are ſeveral young people who were formerly openly wicked and flagitious, or at beſt but very negligent as to ſpiritual concerns, but are now in the way of ſalvation.—Some young converts are yet under doubts and fears; but a conſiderable number of them have attained to joy and peace in believing.

"SEVERAL lately wrought upon in a gracious way, ſeem to outſtrip Chriſtians of conſiderable ſtanding, in ſpiritual mindedneſs, and many other good qualifications: and particularly, in their zeal for the converſion of others, and love to the ordinances, without a ſpirit of bigotry, or party zeal.

"THESE converts by your miniſtry are diſcovered from time to time; a good many are but lately got notice of, that were not known before; which was partly occaſioned by their convictions not being ſo ſtrong and pungent at the firſt, as they proved afterwards, partly by the diſcouragement they met with in the families where they reſided, and partly by the reſerved tempers of the perſons themſelves, and their baſhfulneſs, becauſe of their former negligences and open enormities. Theſe things give ground to hope, there may be more diſcovered afterwards, that are not yet known.

BESIDES,

"BESIDES theſe awakened, by the power of GOD accompanying your ſermons, there are others awakened ſince, by means of the great viſible change diſcovered in their former intimate acquaintance, that were then converted, when they ſaw the change ſo remarkable, and the effects ſo abiding.

"YOUNG converts are exceeding active to promote the converſion of others, eſpecially their relations and near concerns, by their exhortations, and letters to diſtant friends in the country; and there are ſome inſtances of the good effects of theſe endeavors.

"THEY have all a great love to one-another, and all good Chriſtians, and a great ſympathy with ſuch of their number, as are under doubts and fears. Such of them as have not received comfort, by their earneſt and deep concern, and cloſe attendance on the means of grace, are hereby inſtrumental to excite Chriſtians of older ſtanding to more diligence in religion.

"THESE, dear Brother, are a few hints of ſome of the moſt remarkable things, as to the ſucceſs of your labors at Glaſgow, by the divine bleſſing. May a rich and powerful bleſſing give a plentiful increaſe to them every-where, where you come with the glad tidings of the great ſalvation."

AT Aberdeen, one of the miniſters of that city, thus writes of him, to a perſon of diſtinction.—October 3, 1741.* Honored Sir, At your deſire, I ſhall not refuſe, (however much reaſon I may have for declining to offer my judgment, or opinion, in things of this nature) to acquaint you freely of what I think of the Rev. Mr. WHITEFIELD, or rather what is the opinion of perſons of more acquaintance with the good ways of GOD.

"HE is, I believe, juſtly eſteemed by all who are perſonally acquainted with him, an eminent inſtrument of reviving, in theſe declining times, a juſt ſenſe and

* Glaſgow Weekly Hiſtory, No. XXVIII.

and concern for the great things of religon. We have, of late, been much employed, and a great noiſe has been made about the leſſer matters of the law: and are now much broken in judgment about things, many of which, I muſt own, I do not underſtand†. The cry has been, and ſtill continues loud, 'Lo here is Chriſt, and lo there.' And now the Lord has raiſed up this eminent inſtrument, from a quarter, whence we could not have expected it, to call us to return to him; from whom, it is plain, we have deeply revolted. His being by education and profeſſion of a different way, from what, I cannot but think, is moſt juſtly profeſſed among us, ſeems to me, to add no ſmall weight to his teſtimony; as does alſo his age. The Lord by this is, as it were, attracting our eyes and attention to one, who, had he been formerly of us, would doubtleſs like others, be deſpiſed. And yet, I cannot but look upon it as a ſad inſtance of a departing GOD, that, inſtead of regard, he meets not only with contempt, but with oppoſition alſo, from thoſe who ought to act a very different part. Did he preach

† Of thoſe who differed from their brethren, as to their judgment about many things, was Mr. B——, one of the miniſters of Aberdeen. After he had prayed and preached againſt Mr. WHITEFIELD, in his hearing, and quoted ſome paſſages of his firſt printed ſermons, as heterodox: Sermon being ended, Mr. Ogilvie gave notice, That Mr. WHITEFIELD would preach in about half an hour. The interval being ſo ſhort, the magiſtrates retired into the Seſſion-houſe, and the congregation patiently waited, big with expectation, (ſays Mr. WHITEFIELD,) of hearing my reſentment. At the time appointed, I went up, and took no other notice of the good man's ill-timed zeal, than to obſerve in ſome part of my diſcourſe, That if the good old gentleman had ſeen ſome of my later writings, wherein I had corrected ſome of my former miſtakes, he would not have expreſt himſelf in ſuch ſtrong terms. The people being thus diverted from controverſy with man, were deeply impreſſed with what they heard from the word of GOD."

preach another JESUS, or another doctrine, he ought juſtly to be rejected: but this is not the caſe. And yet this very thing is advanced as an argument againſt him: It is ſaid, he advances nothing new. And I allow it. This gives his friends joy. But theſe reverend gentlemen ſhould mind, that there are two things in Goſpel ordinances, purity and power. The firſt, in mercy, we ſtill have in ſome good meaſure (though complaints of the want of this are very open;) but the laſt, we ſadly confeſs the want of, and this is what attends the Goſpel diſpenſed by him. And ſure I am, that even the credible report of it ſhould much endear him to all, who wiſh well to the intereſts of our dear, though too unknown, and altogether lovely LORD JESUS.

"His calmneſs and ſereuity under all he meets with, yea his joy in tribulation, is to me ſo ſurpriſing, that I often think, the Lord ſent him to this place, in particular, to teach me how to preach, and eſpecially how to ſuffer.

"HIS attachment to no party, but to CHRIST and true Grace alone, has long appeared to me a peculiar excellency in him. Chriſtianity has been ſo long broken into ſo many different ſects and parties, that an honeſt Pagan might juſtly be at loſs, was he among us, where to find the religion of JESUS.

"ONE now appears, who loudly calls us (and whoſe voice the LORD ſeems to back with power) to look into the original plan of that religion we profeſs: ſure nothing more juſt, nothing more reaſonable. He tells us, wherein the Kingdom of GOD does conſiſt. And yet how ſad is it, he ſhould be deſpiſed. Who knows but this may be the Lord's laſt voice to us, before he takes his kingdom from us?

"As to what you aſk of his reception in this city; I invited him, nay, urged him, to undertake this journey, in conſequence of a correſpondence with him, for

more

more than two or three years. I did it with the concurrence of a very few. His journey was delayed, till bad reports had imbittered the minds of almoſt all againſt him: ſo that when he came, I could ſcarce obtain liberty for him to preach even in the fields. All that I could do, was what I had reſolved long before; I gave him with great pleaſure, and full freedom, my pulpit, which, for that day, was in the church which our magiſtrates and principal people of note frequent. And at once, the LORD, by his preaching, melted down the hearts of his enemies, (except —— and ——;) ſo that, contrary to our cuſtom, he was allowed the ſame place and pulpit in the evening of that day, and the other church as often as he pleaſed.

"WHILE he ſtayed among us in this city, he anſwered our expectations ſo much, that he has ſcarce more friends any-where of its bulk than here, where, at firſt, almoſt all were againſt him. And the word came alſo with ſo much power, that I hope ſeveral of different denominations, will bleſs the LORD for evermore, that they ever heard him. And in his way from us, I ſaw in part, and have heard more fully ſince, what ſatisfies, that this was of the LORD, and for the good of many.—*P. S.* I ſuppoſe you have heard, that our magiſtrates waited on him while here, and made him free of this place; though that is a compliment rarely paid to ſtrangers, of late."

MR. Williſon, miniſter at Dundee, wrote as follows, to his friend at Edinburgh. "October 8, 1741.* Honored Sir, I am favored with yours, wherein you deſire my thoughts of Mr. WHITEFIELD, and an account of his labors and ſucceſs with us. Although my ſentiments may be little regarded by many, yet when you put me to it, I think I am bound to do juſtice to the character of this ſtranger, which

* Glaſgow Weekly Hiſtory, No. XIII.

which I ſee few willing to do. I am not much ſurprized, though the devil, and all he can influence, be up in arms againſt the youth, ſeeing he makes ſuch bold and vigorous attacks upon his kingdom and ſtrong holds. As you, Sir, do obſerve it to be with you, ſo it is with us. He is hated, and ſpoken evil againſt by all the epiſcopal party, and even the moſt of our clergy do labor, to diminiſh and expoſe him: this is not to be much wondered at, ſeeing his inceſſant labors for CHRIST and ſouls, is ſuch a ſtrong reproof to them; beſides what he ſays publicly, againſt the ſending out of unconverted miniſters, and their preaching an unknown CHRIST; this muſt be galling to carnal men. I look upon this youth, as raiſed up of GOD for ſpecial ſervice, and ſpirited for making new and ſingular attempts, for promoting true Chriſtianity in the world, and for reviving it where it is decayed: and I ſee him wonderfully fitted and ſtrengthened, both in body and mind, for going through with his projects, amidſt the greateſt diſcouragements and difficulties. I ſee the man to be all of a piece; his life and converſation to be a tranſcript of his ſermons. It is truly a rare thing, to ſee ſo much of GOD about any one man. To ſee one ſo eminent for humility, in the midſt of applauſe; for meekneſs and patience, under reproaches and injuries; for love to enemies; for deſire to glorify CHRIST, and ſave ſouls; contentment in a mean lot, acquieſcing in the will of GOD in all caſes, never fretting under any diſpenſation, but ſtill praiſing and giving thanks for every thing. It is rare to ſee in a man, ſuch a flaming fire for GOD and againſt ſin, when in the pulpit; and yet moſt eaſy and calm in converſing with men out of it; careful not to give offence to them, and yet never courting the favor of any. GOD has beſtowed a large meaſure of gifts and graces upon him, for the work he is engaged in, and has made

him

him a choſen veſſel, to carry his name among the Gentiles, and to revive his work in ſeveral other churches. O that GOD may order his coming to poor Scotland, in ſuch a cloudy time, for the ſame end! And who knows, but GOD might be intreated, if we could wreſtle with him, notwithſtanding all our provocations! Things appeared moſt unlikely, in other places, ſome-while ago, where now CHRIST is riding in triumph, going forth conquering and to conquer. This worthy youth, is ſingularly fitted to do the work of an Evangeliſt; and I have been long of opinion, that it would be for the advantage of the world, were this ſtill to be a ſtanding office in the church. And ſeeing the Lord has ſtirred him up to venture his life, reputation, and his ALL for CHRIST; refuſe the beſt benefices in his own country, and run all hazards by ſea and land, and travel ſo many thouſand miles to proclaim the glory of CHRIST, and riches of his free-grace, of which he himſelf is a monument; and eſpecially, ſeeing GOD has honored him to do all this with ſuch ſurpriſing ſucceſs among ſinners of all ranks and perſuaſions, and even many of the moſt notorious, in awakening and turning them to the Lord; I truly think we are alſo bound to honor him, and to eſteem him highly in love for his Maſter's, and for his work's ſake, according to 1. Theſſ. v. 13. And for thoſe who viliſy and oppoſe him, I wiſh they would even notice a Gamaliel's words, Acts v. "Let him alone, leſt haply ye be "found to fight againſt God:" Or rather, that they would regard the Apoſtle Peter's words, apologizing for his going in with the uncircumciſed, Acts xi. when the Holy Ghoſt fell upon them; 'What was I 'that I could withſtand GOD?' I have myſelf been witneſs to the Holy Ghoſt falling upon him and his hearers, oftener than once, I do not ſay in a miraculous, though in an obſervable manner. Yea, I have already

already ſeen the deſirable fruits thereof in not a few; and hope, through the divine bleſſing on the ſeed ſown, to ſee more. Many here are bleſſing GOD, for ſending him to this country, though Satan has raged much againſt it.

"THE LORD is a ſovereign agent, and may raiſe up the inſtruments of his glory, from what churches or places he pleaſes; and glorifies his grace the more, when he does it from thoſe ſocieties, whence and when it could be leaſt expected. Though Mr. WHITEFIELD be ordained, according to his education, a miniſter of the Church of England; yet we are to regard him as one, whom GOD has raiſed up, to witneſs againſt the corruptions of that Church; whom GOD is ſtill enlightening, and cauſing to make advances towards us. He has already conformed to us, both in doctrine and worſhip, and lies open to light to conform to us in other points. He is thoroughly a Calviniſt, and ſound to the doctrines of Free Grace, in the doctrine of Original Sin, the New Birth, Juſtification by CHRIST, the neceſſity of imputed Righteouſneſs, the operations of the Holy Ghoſt, &c. Theſe he makes his great theme, drives the point home to the conſcience, and GOD attends it with great power. And as GOD has enlightened him gradually in theſe things, ſo he is ſtill ready to receive more light, and ſo ſoon as he gets it, he is moſt frank in declaring it.

"GOD, by owning him ſo wonderfully, is pleaſed to give a rebuke to our intemperate bigotry, and party-zeal, and to tell us, that neither circumciſion nor uncircumciſion availeth any thing, but the new creature."—"*P. S.* Many with us are for preferring miniſters, according to the party they are of, but commend me to a pious, CHRIST-exalting, and ſoul-winning miniſter, whatever be his denomination. Such are miniſters of Chriſt's ſending, and of ſuch,

he

he ſaith, 'He that receiveth you, receiveth me, and and he that deſpiſeth you, depiſeth me;' which is a rule of duty to us*."

THE

* The compiler lately received a tranſcript from the diary of a very worthy Chriſtian in Edinburgh, who died about two years ago, in which are the following paſſages. "*Sabbati*, Auguſt 9, 1741. What is ſurpriſing, is, that numbers of all ranks, all denominations, and all characters, come conſtantly to hear him, though his ſermons abound with thoſe truths which would be unwelcome from the mouth of others. He is indefatigable in his work. Three hours before noon he appoints, for people under diſtreſs to converſe with him, when he is much confined. Then he writes numbers of letters. And this week he is to add a morning lecture to his work. I have reaſon, among many others, for bleſſing GOD for ſending him to this place.

"*Sabbati*, Auguſt 30, 1741. Mr. W—d preached Monday-morning and afternoon, Tueſday-forenoon in the Canongate Church, evening in the park, and gathered 25l. 7s. 6d. for the poor Highlanders. Next day he went to Newbottle, and preached twice. On Thurſday to Whitburn; Friday-morning at Torphichen; Friday-evening at Linlithgow; Saturday-morning and afternoon, both at Falkirk. And this day he is at Airth. To-morrow he will preach twice at Stirling. Culroſs, Tueſday forenoon; Dunfermline, afternoon. Wedneſday, twice at Kinroſs. Thurſday, Perth. From Friday to Monday, at Dundee. Monday, Kinglaſſie, and came to Edinburgh on Tueſday. Bleſſed be GOD, he ſeldom preaches without ſome one or other laid under concern. Surely GOD has ſent him to this place for good. The Devil never raged more by his emiſſaries. It is remarkable, there never was a miniſter, no nor any other man, againſt whom the mouths of the licentious have been more opened. Since he came, I have found myſelf more deſirous to be watchful, leſt my foot ſlip at any time, and to guard againſt many things, which before I thought indifferent.

"Thurſday, October 27, 1741. Yeſterday Mr. WHITEFIELD left this place, to return to England. His departure was a great grief to many, whom the LORD has mercifully awakened, under his miniſtry, the number of which, I believe, is very great. Mr. W—d alone, among about thirty young communicants that came to converſe with him, found about a dozen, who told him, They were firſt effectually touched un-

der

THE four preceding letters ſhew the acceptableneſs and ſucceſs of Mr. WHITEFIELD's miniſtrations in moſt of the great towns in Scotland. As to ſmaller places, the following extract of a letter from the Rev. Mr. Thomas Davidſon (his fellow-traveller) to the Rev. Mr. Henry Davidſon of Gallaſhiels, dated Culroſs, December, 3, 1741, will be an agreeable ſpecimen.

" OUR

der his miniſtry; and gave very good accounts of a work of GOD upon their ſouls. Some of the moſt abandoned wretches are brought to cry, 'What ſhall I do to be ſaved?' I have often had the opportunity of converſation with him, and, I think, I never heard him, or converſed with him, but I learned ſome good leſſon. I do not remember to have heard one idle word drop from him, in all the times I have been in company with him; and others, that have been much more with him, give him the ſame teſtimony. On Tueſday laſt, he preached and exhorted ſeven times. I heard him to my great ſatisfaction, the fourth time, in the park. From that he went to the Old People's Hoſpital, to give them an exhortation; but indeed, I never was witneſs to any thing of the kind before. All the congregation (for many followed him) were ſo moved, that very few, if any, could refrain from crying out. I am ſure, the Kingdom of GOD was then come nigh unto them, and that a woe will be unto them that ſlighted the offers of a Savior then made to them. From that, he went to Heriot's Hoſpital, where a great change is wrought upon many of the boys; for there, as well as in the Maiden-Hoſpitals, Fellowſhip-meetings are ſet up, which is quite new there; for the boys at that Hoſpital were noted for the wickedeſt boys about town. I was with him in a private houſe in the evening. When he came there he was quite worn out. However, he expounded there, which was the ſeventh diſcourſe that day; and, what was very ſurpriſing, he was much freſher after he had done, than at the beginning.

" November 29, 1741. I had agreeable accounts of ſome of the children who were wrought upon by the miniſtry of Mr. W—d. I heard this day of a good many, that I heard not of formerly, who were not only laid under concern, but ſeemed to have a work of grace wrought upon their heart, appearing by a moſt remarkable change in their converſation,

"OUR journey to the North was as comfortable as any we had. In ſeveral places, as he came along, the Lord I thought countenanced him in a very convincing manner, particularly at a place called Lundie, five miles north from Dundee, where there is a conſiderable number of ſerious Chriſtians, who, hearing that he was to come that way, ſpent moſt part of the night before in prayer together. Although his preaching there was only in a paſſing way, having to ride to Dundee after it, and it was betwixt three and four before he reached the place; yet he had but ſcarce well begun, before the power of God was indeed very diſcernible. Never did I ſee ſuch a pleaſing melting in a worſhipping aſſembly. There was nothing violent in it, or like what we may call ſcrewing up the paſſions; for it evidently appeared to be deep and hearty, and to proceed from a higher ſpring."

As a concluſion of this article, concerning Mr. WHITEFIELD'S firſt reception and miniſtrations in Scotland, the reader will not be diſpleaſed to ſee the following extract from the papers of a gentleman deceaſed, who was eminent for learning and knowledge of the world, and who had a general acquaintance with thoſe who profeſſed the greateſt regard to religion.

MESSRS.

tion, and eager deſires after farther degrees of knowledge of the LORD'S ways, which leads them to attend every opportunity they can have for inſtruction.

"*Sabbati*, December 6, 1741. Since Mr. WHITEFIELD'S coming here, I find Chriſtians freer in converſation than formerly; which is a great mercy both to themſelves and all about them; the experience of which I have had by this paſt week, in ſeveral places where I have been. I had occaſion to ſee a ſoldier, who was lately wrought upon by Mr WHITEFIELD'S means. He ſeems to have come a great length in a little time, and gives a very judicious account of the Lord's dealings with his ſoul."

"MESSRS. Ebenezer and Ralph Erſkine correſponded with him for two or three years, and invited him to Scotland. But afterwards reflecting, that if they held communion with an epiſcopal miniſter, becauſe a good man and ſucceſsful preacher, they could not vindicate their renouncing communion with ſuch miniſters in the Church of Scotland: They wrote to him not to come. However, on the invitation of ſome miniſters and people of the eſtabliſhed Church, he came, and preached his firſt ſermon in Mr. Ralph Erſkine's pulpit at Dunfermline, (a town ten or twelve miles from Edinburgh, on the other ſide of Forth.) At a ſecond viſit to Dunfermline, he had a conference with all the ſeceding brethren, where he honeſtly avowed that he was a member of the Church of England, and as he thought the Government and Worſhip of it lawful, was reſolved, unleſs violently thruſt out of it, to continue ſo, rebuking ſin and preaching CHRIST: And told them he reckoned the Solemn League and Covenant a ſinful oath, as too much narrowing the communion of ſaints, and that he could not ſee the divine right of Preſbytery. On this they came to a Preſbyterial reſolution to have no more to do with him; and one of them preached a ſermon to ſhew that one who held communion with the Church of England, or backſlidden Church of Scotland, could not be an inſtrument of reformation. This, however, did not hinder multitudes, both of the Seceders and eſtabliſhed Church of Scotland, from hearing his ſermons. His ſoundneſs in the faith, his fervent zeal, and unwearied diligence for promoting the cauſe of CHRIST; the plainneſs and ſimplicity, the affection and warmth of his ſermons; and the amazing power that had accompanied them in many parts of England, and in almoſt all the North American Colonies, joined to his meekneſs, humility, and truly candid and catholic ſpirit, convinced them there

was

was reaſon to think well of him, and to countenance his miniſtry. Converſions were become rare, little livelineſs was to be found even in real Chriſtians, and bigotry and blind zeal were producing animoſities and diviſions, and turning away the attention of good men from matters of infinitely greater importance. In this ſituation, an animated preacher appears, ſingularly qualified to awaken the ſecure, to recover Chriſtians to their firſt love, and firſt works, and to reconcile their affections one to another.

"THE epiſcopal clergy gave him no countenance, though ſome few of their people did. And in the eſtabliſhed Church of Scotland, ſome of the more rigid preſbyterians would not hold communion with him, on account of his connection with the Church of England, and his ſeeming to aſſume the office of an Evangeliſt, peculiar, in their apprehenſion, to the firſt ages of the church: while ſome, who affected to be thought more ſenſible, or more modiſh and polite, were mightily diſſatisfied, with him for preaching the Calviniſtic Doctrines of Election, Original Sin, Efficacious Grace, Juſtification through Faith, and the Perſeverance of the Saints; and for inveighing againſt the play-houſe, dancing aſſemblies, games of chance, haunting taverns, vanity and extravagance in dreſs, and levity in behavior and converſation.

"SOME gentlemen and ladies who went to hear, would not go a ſecond time, becauſe he diſturbed them by inſiſting on man's miſerable and dangerous ſtate by nature, and the ſtrictneſs and holineſs eſſential to the Chriſtian character. But, upon many of his hearers in Edinburgh, of all ranks and ages, eſpecially young people, deep impreſſions were made, and many of them waited on him privately, lamenting their former immoral lives, or ſtupid thoughtleſsneſs about religion, and expreſſing their anxious concern about obtaining an intereſt in CHRIST, and the ſanctifying

fying influences of the SPIRIT. In the greateſt part of theſe, the impreſſions have appeared to be ſaving, from their circumſpect exemplary conduct ſince that time, or from their comfortable or triumphant deaths. Many Preſbyterians begin to think more mildly and candidly than before, of the miniſters and members of the Church of England."*

* This year, 1741, he received the compliment of honorary Burgeſs Tickets from the Towns of Stirling, Glaſgow, Paiſly, and Aberdeen. And in 1742, from Irvine. And 1762, from Edinburgh.

CHAP. IX.

From his leaving Edinburgh, 1741, *to his Return to that City in the Year* 1742.

MR. WHITEFIELD, having left Edinburgh in the latter end of October, 1741, ſet out for Abergavenny, in Wales, where, having ſome time ago formed a reſolution, to enter into the married ſtate, he married one Mrs. James,* a widow between thirty and forty years of age; of whom he ſays, "She has been a houſe-keeper many years, once gay, but for three years laſt paſt, a deſpiſed follower of the Lamb of God." From Abergavenny he went to Briſtol, where he preached twice a day with his uſual ſucceſs. Upon returning to London in the beginning of December, he received letters from Georgia, concerning his orphan family, which, with reſpect to their external circumſtances, were a little diſcouraging. On the other hand, he had moſt comfortable accounts of the fruits of his miniſtry in Scotland. This made him think

* Her maiden name was Elizabeth Burnell.

think of paying another visit there in the Spring. Meantime, he had the pleasure of seeing his labors attended with the divine blessing at London and Bristol. And from Gloucester he thus writes, "December 22, 1741.—Last Thursday evening the Lord brought me hither. I preached immediately to our friends in a large barn, and had my Master's presence. On Friday and Saturday, I preached again twice. Both the power and the congregation increased. On Sunday Providence opened a door for my preaching in St. John's, one of the parish churches. Great numbers came. On Sunday afternoon, after I had preached twice at Gloucester, I preached at Mr. F——'s at the hill, six miles off, and again at night, at Stroud. The people seemed to be more hungry than ever, and the Lord to be more amongst them. Yesterday morning I preached at Painswick, in the parish church, here in the afternoon, and again at night in the barn. God gives me unspeakable comfort, and uninterrupted joy. Here seems to be a new awakening, and a revival of the work of God. I find several country people were awakened, when I preached at Tewksbury, and have heard of three or four that have died in the Lord. We shall never know what good field-preaching has done, till we come to judgment. Many, who were prejudiced against me, begin to be of another mind; and God shows me more and more, that when a man's ways please the Lord, he will make even his enemies to be at peace with him. To-morrow morning I purpose to set out for Abergavenny, and to preach at Bristol, in Wilts, Gloucester and Gloucestershire, before I see London."

In the latter end of December he came to Bristol, where he continued near a month, preaching twice every day, and writing to his friends in London and Scotland. He also set up a general monthly meeting

to

to read correſponding letters. From Briſtol he returned to Glouceſter, and January 28, 1742, writes —"On Friday laſt I left Briſtol, having firſt ſettled affairs, almoſt as I could wiſh. At Kingſwood I adminiſtered the ſacrament on Wedneſday night. It was the Lord's paſſover. On Thurſday we had a ſweet love-feaſt; on Friday the Lord was with me twice at Tockington; on Saturday morning I broke up ſome fallow ground at Newport; and in the evening preached to many thouſands at Stroud; on Monday morning at Painſwick, and ever ſince twice a-day here. Our congregations, I think, are larger than at Briſtol. Every ſermon is bleſſed."

On his way to London, Feb. 23, he was ſtill farther encouraged by receiving letters from America, informing him of the remarkable ſucceſs of the goſpel there, and that God had ſtirred up ſome wealthy friends to aſſiſt his orphans in their late ſtraits*. Upon his return to London, he went on with greater zeal and ſucceſs, if poſſible, than ever. "Our Savior (ſays he, writing to a brother, April 6, 1742) is doing great things in London daily. I rejoice to hear that you are helped in your work. Let this encourage you: go on, go on, the more we do, the more we may do for Jeſus. I ſleep and eat but little, and am conſtantly employed from morning till midnight, and yet my ſtrength is daily renewed. O free grace! It fires my ſoul, and makes me long to do ſomething for Jeſus. It is true, indeed, I want to go home; but here are ſo many ſouls ready to periſh for lack of knowledge, that I am willing to tarry below as long as my Maſter has work for me."

From

* "The everlaſting God reward all their benefactors. I find there has been a freſh awakening among them. I am informed, that twelve negroes, belonging to a planter lately converted at the Orphan houſe, are ſavingly brought home to Jesus Christ."

FROM this principle of compaſſion to periſhing ſouls, he now ventured to take a very extraordinary ſtep. It had been the cuſtom for many years paſt, in the holiday ſeaſons, to erect booths in Moorfields, for mountebanks, players, puppet-ſhows, &c. which were attended from morning till night, by innumerable multitudes of the lower ſort of people. He formed a reſolution to preach the goſpel among them; and executed it. On Whitmonday, at ſix o'clock in the morning, attended by a large congregation of praying people he began. Thouſands, who were waiting there, gaping for their uſual diverſions, all flocked round him. His text was John iii. 14. They gazed, they liſtened, they wept; and many ſeemed to be ſtung with deep conviction for their paſt ſins. All was huſhed and ſolemn. "Being thus encouraged (ſays he,) I ventured out again at noon, when the fields were quite full; and could ſcarce help ſmiling, to ſee thouſands, when a merry-andrew was trumpeting to them, upon obſerving me mount a ſtand upon the other ſide of the field, deſerting him, till not ſo much as one was left behind, but all flocked to hear the goſpel. But this, together with a complaint that they had taken near twenty or thirty pounds leſs that day than uſual, ſo enraged the owners of the booths, that when I came to preach a third time in the evening, in the midſt of the ſermon, a merry-andrew got up upon a man's ſhoulders, and advancing near the pulpit, attempted to laſh me with a long heavy whip ſeveral times. Soon afterwards they got a recruiting ſergeant, with his drum, &c. to paſs thro' the congregation. But I deſired the people to make way for the King's officer, which was quietly done. Finding theſe efforts to fail, a large body, quite on the oppoſite ſide, aſſembled together, and, having got a great pole for their ſtandard, advanced with ſound of drum, in a very threatening manner, till they came near

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the ſkirts of the congregation. Uncommon courage was given to both preacher and hearers. I prayed for ſupport and deliverance, and was heard. For juſt as they approached us with looks full of reſentment, I know not by what accident they quarrelled among themſelves, threw down their ſtaff, and went their way, leaving, however, many of their company behind, who, before we had done, I truſt, were brought over to join the beſieged party. I think I continued in praying, preaching, and ſinging (for the noiſe was too great at times to preach) about three hours. We then retired to the Tabernacle, where thouſands flocked. We were determined to pray down the booths; but bleſſed be God, more ſubſtantial work was done. At a moderate computation, I received (I believe) a thouſand notes from perſons under conviction; and ſoon after, upwards of three hundred were received into the ſociety in one day. Some I married, that had lived together without marriage. One man had exchanged his wife for another, and given fourteen ſhillings in exchange. Numbers, that ſeemed as it were to have been bred up for Tyburn, were at that time plucked as firebrands out of the burning."

"I cannot help adding, that ſeveral little boys and girls, who were fond of ſitting round me on the pulpit, while I preached, and handing to me people's notes, though they were often pelted with eggs, dirt, &c. thrown at me, never once gave way; but on the contrary, every time I was ſtruck, turned up their little weeping eyes, and ſeemed to wiſh they could receive the blows for me. GOD make them, in their growing years, great and living martyrs for him, who out of the mouth of babes and ſucklings perfects praiſe."

CHAP.

CHAP. X.

From his Arrival in Scotland, 1742, *to his Return to* London *the ſame Year.*

SOON after this, he embarked a ſecond time for Scotland, and arrived at Leith, June 3, 1742.*

But here it is proper to take a view of the ſtate of things in that country upon his arrival. It had pleaſed GOD to bleſs his firſt viſit to Scotland, not only for the converſion of particular perſons, and the comfort and quickening of private Chriſtians, but to rouſe them to more than ordinary concern about the ſalvation of their neighbours, and to excite pious and conſcientious

* "Edinburgh, Sabbath, June 6, 1742. On Thurſday laſt our dear friend Mr. WHITEFIELD returned to this place, to the great comfort of many honeſt Chriſtians, eſpecially of thoſe to whom he was made a mean of conviction and converſion when laſt here.—He ſeems to have improved much in Chriſtian knowledge. He is much refreſhed with the accounts of the work of GOD in the weſt country.—I have heard him preach five excellent diſcourſes, all calculated for the building up of Chriſtians (though he never fails to put in a word for the conviction of ſinners;) and, I think, can ſay, that I have never heard him without ſome influence attending his preaching, eſpecially in private houſes. O may the impreſſions made on my heart never wear off, leſt at any time I ſhould be in danger of dropping my watch, and becoming untender."

"Sabb. October 17, 1742. It is a great recommendation of Mr. WHITEFIELD to me, that though the Seceders give him every bad character that can be deviſed, viz. a ſorcerer, &c. yet he takes all patiently, and where-ever he goes, ſpeaks well of them, ſo far as he can: for none can approve of thoſe groſs parts of their conduct: therefore theſe he chooſes to caſt a mantle of love over." Diary formerly quoted.

conſcientious miniſters to greater diligence in their work. Prayers were put up, with ſome degree of faith and hope, that GOD would now give ſucceſs to their labors; and not ſuffer them always to complain that they ſpent their ſtrength in vain. Nor were theſe prayers long unanſwered: for in the month of February, 1742, an extraordinary religious concern began to appear publicly at Cambuſlang; and ſoon after at Kilſyth and other places: the news of which ſpread quickly through the land, and engaged general attention. Of this a juſt, though ſhort deſcription is given in the following letter, written by the Rev. Mr. Hamilton (then miniſter in the Barony pariſh, now in the High-Church of Glaſgow) to Mr. Prince, miniſter in Boſton.* "Glaſgow, Sept. 13, 1742. We in the ſouth and weſt of Scotland, have great reaſon to join in thankfulneſs to God, with you, for the days of the REDEEMER's power that we are favored with. Mr. WHITEFIELD came to Scotland in ſummer 1741, for the firſt time: and in many places where he preached, his miniſtrations were evidently bleſſed, particularly in the cities of Edinburgh and Glaſgow, where a conſiderable number of perſons were brought under ſuch impreſſions of religion, as have never yet left them; but they are ſtill following on to know the LORD. However, this was only the beginning of far greater things: for about the middle of February laſt, a very great concern appeared among the people of Cambuſlang, a ſmall pariſh, lying four miles ſouth-eaſt of Glaſgow, under the paſtoral inſpection of the Rev. Mr. William MacCulloch, a man of conſiderable parts and great piety. This concern appeared with ſome circumſtances very unuſual among us: to wit, ſevere bodily agonies, out-cryings, and faintings in the congregation. This made the report of it ſpread like fire, and drew vaſt multitudes of people from all quarters to that

* Prince's Chriſtian Hiſtory, No. X.

that place. And, I believe, in leſs than two months after the commencement of it, there were few pariſhes within twelve miles of Cambuſlang, but had ſome, more or fewer awakened there, to a very deep, piercing ſenſe of ſin: and many at a much greater diſtance. I am verily perſuaded with your worthy brother Mr. Cooper, in his preface to Mr. Edward's ſermon, that GOD has made uſe of theſe uncommon circumſtances, to make his work ſpread the faſter. But, bleſſed be GOD, Cambuſlang is not the only place where theſe impreſſions are got. The ſame work is ſpreading in other pariſhes, and under their own miniſters, particularly at Caulder, Kilſyth, and Cumbernaud, all to the north, and north-eaſt of Glaſgow. And I doubt not, that ſince the middle of February, when this work began at Cambuſlang, there are upwards of two thouſand perſons awakened, and almoſt all of them, by the beſt accounts I have, in a promiſing condition: there being very few inſtances of impoſtors, or ſuch as have loſt their impreſſions; and many whom we are bound to think are true Scripture-converts, and evidencing it by a ſuitable walk and converſation. There is evidently a greater ſerioufneſs and concern about religion appearing in moſt of our congregations than formerly: a greater deſire after the word; people applying themſelves more cloſely to their duty; and erecting new ſocieties for prayer and ſpiritual conference: which gives us the joyful proſpect of a conſiderable enlargement in the Meſſiah's kingdom.

MY pariſh has likewiſe had ſome ſhare in this good work. There has been above an hundred new communicants among them, this ſummer, who never did partake of the bleſſed ſacrament before: which is five times as many as ever I admitted in any former year: moſt of them were awakened at Cambuſlang; ſome of them in their own church; and in others the impreſſions have been more gradual, and not attended

with

with theſe uncommon circumſtances before-mentioned. And it is to be obſerved, that before we admit any perſon to the LORD's table, we particularly examine them, and are ſatisfied with their knowledge of the principles of religion, of the nature and ends of the ſacrament, and the impreſſions of religion they have on their minds."*

To the ſame purpoſe is the Rev. Mr. Williſon's letter to Dr. Colman, miniſter in Boſton: dated Dundee, Feb. 28, 1743.† "I muſt inform you a little of the work of GOD begun here. I told you in my laſt, that after Mr. WHITEFIELD's firſt coming and preaching three months in Scotland, there were ſome beginnings of a revival of religion in ſome of our principal cities, at Edinburgh and Glaſgow, which ſtill continue and increaſe, eſpecially ſince Mr. WHITEFIELD's ſecond coming in June laſt. But beſides theſe cities, the Lord hath been pleaſed to begin a work much like that in New-England, in ſeveral places in the weſt of Scotland. The firſt pariſh awakened, was Cambuſlang; the next was the pariſh of Kilſyth, about nine miles north-eaſt of Glaſgow, and afterwards the pariſhes of Calder, Kirkintilloch, Cumbernaud, Campſie, Kilmarnock, Gargunnock, and a great many others in the country.

The

* Extract of a Letter from a perſon of diſtinction to the Compiler.

"Edinburgh, February, 1772. I would not aſcribe all the revival of religion in Scotland, to (the inſtrumentality of) Mr. WHITEFIELD. At Cambuſlang, it began, before he had been there; but in Edinburgh, and all the other places in Scotland, that I heard of, after diligent enquiry, it began with his firſt viſit. This honor he had from his divine Maſter, and it ought not to be taken from him. And every time he came to Scotland, it is an undoubted fact, that an uncommon power attended his miniſtry; and many were always brought under ſerious and laſting impreſſions."

† Prince's Chriſtian Hiſtory, No. XI.

The awakenings of people, have been, in a good many, attended with out-cryings, faintings, and bodily diſtreſſes: but in many more, the work has proceeded with great calmneſs. But the effects in both ſorts, are alike good and deſirable, and hitherto we hear nothing of their falling back from what they have profeſſed at the beginning; and ſtill we hear of ſome new pariſhes falling under great concern here and there, though the great cryings and outward diſtreſſes are much ceaſed.

"THE Lord in this backſliding time, is willing to pity us, and ſee our ways and heal them, however crooked and perverſe they have been. O ſhall not this wonderful ſtep of divine condeſcenſion, lead us all to repentance, and to go out to meet a returning GOD, in the way of humiliation and reformation. The magiſtrates and miniſters in Edinburgh, are beginning to ſet up ſocieties for reformation of manners, and new lectures on week-days. May all our cities follow their example. There is a great increaſe of praying ſocieties alſo in Edinburgh and other towns and villages; and in them they are keeping days of thankſgiving for the partial waterings the Lord is giving us: thoſe in Edinburgh, ſend printed memorials to others through the nation, to excite them to it."*

THE greateſt ſtrangers to religion could not avoid hearing of theſe things, but they were very differ-

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* The Rev. Mr. Macknight of Irvine, thus writes to Mr. WHITEFIELD, June 21, 1742. "Bleſſed be our glorious GOD, there are ſome awakenings amongſt us at Irvine; not only of thoſe who have been at Cambuſlang, but ſeveral others are lately brought into concern about their eternal ſtate, and among them ſeveral children; the news of which I know will rejoice you, and I hope will encourage you to viſit us to help forward this great and glorious work of converting ſinners." —*Remarkable Particulars, &c.*

ently affected with them. Whilſt ſome became more thoughtful and ſerious, many mocked, and ſome were even filled with rage. On the other hand, the temper and behavior of thoſe who were the ſubjects of this remarkable work, was the ſtrongeſt of all arguments that it came from above. Their earneſt deſire to be rightly directed in the way to heaven; their tender and conſcientious walk; their faithfulneſs in the duties of their ſtations; their readineſs to make ample reſtitution for any act of injuſtice they had formerly committed; their diſpoſition to judge mildly of others, but ſeverely of themſelves; their laying aſide quarrels and law-ſuits, and deſiring to be reconciled, and to live peaceably with all men; ſuch amiable and heavenly qualities, eſpecially when appearing in ſome who had formerly been of a very oppoſite character, could not fail to ſtrike every ſerious obſerver. In ſhort, it was ſuch a time for the revival of religion as had never before been ſeen in Scotland.*

THE enmity which wicked and profane men diſcovered againſt this work, and the deriſion with which they treated it, is no more than what might naturally be expected. But it is not ſo eaſy to account for the conduct of the Seceders. Theſe, not ſatisfied with forbearing to approve of it, went the length even to appoint a general faſt among them, one of the grounds of which was, the receiving Mr. WHITEFIELD into Scotland; and another, the deluſion, as they called it, at Cambuſlang and other places. And Mr. Gibb, one of their miniſters, wrote

* Particulars may be found in the atteſted Narrative of the Work at Cambuſlang; Dr. Webſter's Divine Influence the true Spring, &c. and in Mr. Robe's Narratives and Monthly Hiſtory.—A view of the moſt memorable paſſages, is given in Vol. II. Book IV. Chap. VI. of Hiſt. Coll. relating to the Succeſs of the Goſpel, printed in 1754; where is alſo ſome account of the abiding fruits of theſe religious impreſſions.

wrote a pamphlet inveighing againſt both, in the moſt virulent language. Such was the bigotry, and miſguided zeal of the bulk of the party at that time. It is hoped their ſucceſſors have juſter views of this matter. But it is not proper here to enlarge upon this ſubject.† With reſpect to Mr. WHITEFIELD, the ſpring of their firſt oppoſition to him, ſufficiently appears from his converſation with them at Dunfermline, formerly mentioned. And the following letter, which he wrote at Cambuſlang, Auguſt, 1742, and which was afterwards printed at Glaſgow, gives an account of their objections, and his anſwers, which are perfectly agreeable to the ſpirit of both*.

"I heartily thank you for your concern about unworthy me. Though I am not very ſolicitous what the world ſay of me, yet I would not refuſe to give any one, much leſs a miniſter of JESUS CHRIST (and ſuch an one I take you to be) all reaſonable ſatisfaction about any part of my doctrine or conduct. I am ſorry that the Aſſociate Preſbytery, beſides the other things exceptionable in the grounds of their late faſt, have done me much wrong. As to what they ſay about the ſupremacy, my ſentiments, as to the power and authority of the civil magiſtrate as to ſacred things, agree with what is ſaid in the Weſtminſter Confeſſion of Faith, chapter xxiii. paragraph 3 and 4. And I do own the LORD JESUS to be the bleſſed Head and King of his church.

"THE

† The reader who wants to ſee the objections againſt the work at Cambuſlang, &c. fully refuted, may conſult (beſides the books mentioned in the laſt note) Mr. Robe's Letters to Mr. Fiſher; and Mr. Jonathan Edwards' Diſtinguiſhing Marks of a Work of the SPIRIT of GOD."—And as to the argument from the goodneſs of the fruits, which is a level to the capacities of all, the Compiler thinks it his duty to add, that among his acquaintance, who were the ſubjects of that work, the fruits were generally both *good* and *laſting*.

* Glaſgow Weekly Hiſtory, No. XXIII.

"THE Solemn League and Covenant I never abjured, neither was it ever propoſed to me to be abjured: and as for my miſſives, if the Aſſociate Preſbytery will be pleaſed to print them, the world will ſee that they had no reaſon to expect I would act in any other manner than I have done. What that part of my experience is, that ſavors of the groſſeſt enthuſiaſm, I know not, becauſe not ſpecified; but this one thing I know, when I converſed with them, they were ſatisfied with the account I then gave of my experiences, and alſo of the validity of my miſſion; only, when they found I would preach the goſpel promiſcuouſly to all, and for every miniſter that would invite me, and not adhere only to them, one of them particularly ſaid, 'They were ſatisfied with all the other accounts which I gave of myſelf, except of my call to Scotland at that time.' They would have been glad of my help, and have received me as a miniſter of JESUS CHRIST, had I conſented to have preached only at the invitation of them and their people. But I judged that to be contrary to the dictates of my conſcience; and therefore I could not comply. I thought their foundation was too narrow for any high houſe to be built upon. I declared freely, when laſt in Scotland, (and am more and more convinced of it ſince) that they were building a Babel.* At the ſame time, they knew very

* The event verified this conjecture. In his M. S. notes, ſeveral years after, he makes the following remark: "Such a work (the religious concern at Cambuſlang) ſo very extenſive, muſt meet with great oppoſition. My collections for the orphans gave a great handle; but the chief oppoſition was made by the Seceders, who, though they had prayed for me at a moſt extravagant rate, now gave out that I was agitated by the devil. Taking it for granted, that all converted perſons muſt take the covenant, and that GOD had left the Scotch eſtabliſhed churches long ago, and that he would never work

very well, I was very far from being againſt all church-government, (for how can any church ſubſiſt without it?) I only urged, as I do now, that ſince holy men differ ſo much about the outward form, we ſhould bear with, and forbear one another, though in this reſpect we are not of one mind. I have often declared in the moſt public manner, that I believe the Church of Scotland to be the beſt conſtituted national church in the world. At the ſame time I would bear with, and converſe freely with all others, who do not err in fundamentals, and who give evidence that they are true lovers of the LORD JESUS. This is what I mean by a catholic ſpirit. Not that I believe a Jew or Pagan, continuing ſuch, can be a true Chriſtian, or have true Chriſtianity in them; and if there be any thing tending that way in the late extract which I ſent you, I utterly diſavow it. And I am ſure, I obſerved no ſuch thing in it, when I publiſhed it, though upon a cloſer review, ſome expreſſions ſeem juſtly exceptionable. You know how ſtrongly I aſſert all the doctrines of grace as held forth in the Weſtminſter Confeſſion of Faith, and doctrinal articles of the Church of England. Theſe I truſt I ſhall adhere to as long as I live, becauſe I verily believe they are the truths of GOD, and have felt the power of them in my own heart. I am only concerned that good men ſhould be guilty of ſuch miſrepreſentations. But this teaches me more and more to exerciſe compaſſion toward

work by the hand of a curate of the Church of England, they condemned the whole work, as the work of the devil; and kept a faſt through all Scotland, to humble themſelves, becauſe the devil was come down in wrath, and to pray that the Lord would rebuke the deſtroyer (for that was my title). But the LORD rebuked theſe good men; for they ſplit among themſelves, and excommunicated one-another. Having afterwards a ſhort interview with Mr. Ralph Erſkine, we embraced each other, and he ſaid, "We had ſeen ſtrange things."

ward all the children of GOD, and to be more jealous over my own heart, knowing what fallible creatures we all are. I acknowledge that I am a poor blind ſinner, liable to err, and would be obliged to an enemy, much more to ſo dear a friend as you are, to point out to me my miſtakes, as to my practice, or unguarded expreſſions in my preaching or writing. At the ſame time I would humble myſelf before my Maſter, for any thing I may ſay or do amiſs, and beg the influence and aſſiſtance of his bleſſed ſpirit, that I may ſay and do ſo no more."

So much for Mr. WHITEFIELD'S difference with the Seceders. But notwithſtanding all this, upon his ſecond arrival in Scotland, June, 1742, he was received by great numbers, among whom were ſome perſons of diſtinction, with much joy: and had the ſatisfaction of ſeeing and hearing more and more of the happy fruits of his miniſtry.* At Edinburgh, he preached twice a day, as uſual, in the Hoſpital park, where a number of ſeats and ſhades, in the form of an amphitheatre, were erected for the accommodation of his hearers. And in conſequence of earneſt invitations, he went to the weſt country, particularly to Cambuſlang; where he preached no leſs than three times upon the very day of his arrival, to a vaſt body of people, although he had preached that ſame morning at Glaſgow.

The

* "Edinburgh, June 4, 1742. This morning I received glorious accounts of the carrying on of the Mediator's kingdom. Three of the little boys that were converted when I was laſt here, came to me and wept, and begged me to pray for and with them. A miniſter tells me, that ſcarce one is fallen back, who was awakened, either among old or young. The Sergeant, whoſe letter brother C—— has, goes on well with his company."

And in the M. S. "Societies (or fellowſhip meetings) I found ſet up for prayer, eſpecially at Glaſgow and Edinburgh. Several young gentlemen dedicated themſelves to the miniſtry, and became burning and ſhining lights."

The laſt of theſe exerciſes he began at nine at night, continuing till eleven, when he ſaid he obſerved ſuch a commotion among the people, as he had never ſeen in America. Mr. Mac Culloch preached after him, till paſt one in the morning, and even then could hardly perſuade the people to depart. All night in the fields might be heard the voice of prayer and praiſe. As Mr. WHITEFIELD was frequently at Cambuſlang during this ſeaſon, a deſcription of what he obſerved there at different times, will be beſt given in his own words* ; "Perſons from all parts flocked to ſee, and many, from many parts, went home convinced and converted unto GOD. A brae, or hill, near the manſe at Cambuſlang, ſeemed to be formed by Providence, for containing a large congregation. People ſat unwearied till two in the morning, to hear ſermons, diſregarding the weather. You could ſcarce walk a yard, but you muſt tread upon ſome, either rejoicing in GOD for mercies received, or crying out for more. Thouſands and thouſands have I ſeen, before it was poſſible to catch it by ſympathy, melted down under the word and power of GOD. At the celebration of the holy communion, their joy was ſo great, that at the deſire of many, both miniſters and people, in imitation of Hezekiah's paſſover, they had, a month or two afterwards, a ſecond which was a general rendezvous of the people of GOD. The communion-table was in the field ; three tents at proper diſtances, all ſurrounded with a multitude of hearers : above twenty miniſters (among whom was good old Mr. Bonner) attending to preach and aſſiſt, all enlivening and enlivened by one-another."

BESIDES his labors at Glaſgow and Cambuſlang, it is ſomewhat ſurpriſing to think, how many other places in the weſt of Scotland he viſited within the compaſs of a few weeks, preaching once or twice at every one of them, and at ſeveral three or four times. It

* M. S. is

is worth while to ſet down the Journal of a week or two. In the beginning of July, he preached twice on Monday at Paiſley; on the Tueſday and Wedneſday, three times each day at Irvine; on Thurſday, twice at Mearns; on Friday, three times at Cumbernaud; and on Saturday, twice, at Falkirk. And again in the latter end of Auguſt; on Thurſday, he preached twice at Greenock; on Friday, three times at Kilbride; on Saturday, once at Kilbride, and twice at Stevenſon; on Sabbath, four times at Irvine, on Monday once at Irvine, and three times at * Kilmarnock; Tueſday,

* A gentleman now living, of an irreproachable character, thus writes to the Compiler, April 8, 1771. "When Mr. WHITEFIELD was preaching at Kilmarnock, on the 23d of Auguſt, 1742, from theſe words, 'And out of his fulneſs have all 'we received, and grace for grace,' I thought I never heard ſuch a ſermon on the fulneſs of grace that is treaſured up in CHRIST JESUS: and can truly ſay that I felt the efficacy of the holy SPIRIT upon my ſoul, during that diſcourſe. I afterwards ſhut up myſelf in my chamber, during the remaining part of that day; and before I laid myſelf down to reſt, I made a ſolemn and ſerious dedication of myſelf to GOD, by way of covenant, extended and ſubſcribed the ſame with my hands; and, I think, had communion with GOD, in ſo doing: to which I have often had recourſe ſince, in adhering thereto, and in renewing thereof; though my life ſince has been attended with many backſlidings from GOD, and have been perfidious in his covenant; yet ſtill I rejoice in his ſalvation through precious CHRIST. And it is refreſhing to behold the place at this very day, as I have often done ſince. I from the æra abovementioned, always looked upon Mr. WHITEFIELD as my ſpiritual father, and frequently heard him afterwards in Edinburgh and Glaſgow with much ſatisfaction. It always gave me joy, the mentioning of his name, and grieved me when he was reproached. And I can very well remember, that when Cape Breton was taken, I happened to be then at Edinburgh; and being invited to breakfaſt with Mr. WHITEFIELD, I never in all my life enjoyed ſuch another breakfaſt. He gave the company a fine and lively deſcant upon that part of the world, made us all join in a hymn of praiſe and thankſgiving, and concluded with a moſt devout

Tueſday, once at Kilmarnock,* and four times at Stewarton; on Wedneſday, once at Stewarton, and twice at the Mearns. He was alſo at Inchannen, New Kilpatrick, Calder, and Kilſyth, (where the religious concern ſtill increaſed) and at Torphichen. He was indeed ſometimes taken very ill, and his friends thought he was going off; "But in the pulpit (ſays he) the Lord out of weakneſs, makes me to wax ſtrong, and cauſes me to triumph more and more." And even when he retired for a day or two, it was on purpoſe to write letters, and to prepare pieces for the preſs, ſo that he was as buſy as ever.†

WHEN he was at Edinburgh, he received accounts that the Spaniards had landed in Georgia. Upon this occaſion he wrote to Mr. Haberſham, "I am glad my dear family is removed to Mr. Bryan's, and rejoice that our glorious GOD had raiſed him and his brother up, to be ſuch friends in time of need. My thoughts have been variouſly exerciſed, but my heart kept ſtedfaſt and joyful in the LORD of all lords, whoſe mercy endureth for ever. I long to be with you, and methinks could willingly be found at the head

devout and fervent prayer. In the evening of that day, he preached a moſt excellent thankſgiving ſermon, from the firſt two verſes of the cxxvith pſalm.

* "I never preached with ſo much apparent ſucceſs before. At Greenock, Irvine, Kilbride, Kilmarnock, and Stewarton, the concern was great: at the three laſt very extraordinary."

† Particularly, a Vindication of the Work of GOD in New-England. See Works, Vol. IV. and ſeveral letters about the affairs of the Orphan-houſe, ſome of his friends there having met with harſh treatment from the magiſtrates of Savannah.

At this time alſo he publiſhed at Edinburgh, a continuation of the account of the Orphan-houſe, from January 1741, to June 1742.—See his Works, Vol. III. where you have the whole account continued from time to time, till April 1770.

head of you kneeling and praying, though a Spaniard's ſword ſhould be put to my throat. But alas, I know not how I ſhould behave, if put to the trial: only we have a promiſe, that as our day is, ſo our ſtrength ſhall be. The thoughts of divine love carry me above every thing. My dear friend, the Spaniards cannot rob us of this; nor can men or devils.—I humbly hope that I ſhall ſhortly hear of the ſpiritual and temporal welfare of you all." And he was not diſappointed; for a few weeks after he was informed of his family's ſafe return to Bethesda.*

About the end of October he left Scotland, and rode poſt to London, where he arrived in about five days.

* The manner in which the Spaniards were repulſed, with remarks upon the kindneſs of Providence to the colony, may be ſeen in an extract of General Oglethorp's proclamation for a thankſgiving.

CHAP.

CHAP. XI.

From his Arrival in London, *in the Year* 1742, *to his embarking for* America, *in* 1744.

ON Mr. WHITEFIELD's arrival in London, he found a new awakening at the Tabernacle, which they had been obliged to enlarge; where, as he obſerves, "from morning till midnight, I am employed; and, glory be to rich grace, I am carried through the duties of each day with chearfulneſs, and almoſt uninterrupted tranquillity. Our ſociety is large, but in good order. My Maſter gives us much of his gracious preſence, both in our public and private adminiſtrations."

IN the month of March, 1743, he went into Glouceſterſhire, where the people ſeemed more deſirous to hear than ever. "Preaching, (ſays he) in Glouceſterſhire, is now like preaching at the Tabernacle in London." And again, (in a Letter, dated April 7,) "I preached and took leave of the Glouceſter people, with mutual and great concern, on Sunday evening laſt. It was paſt one in the morning before I could lay my weary body down. At five I roſe again, ſick for want of reſt; but I was enabled to get on horſeback, and ride to Mr. F——'s, where I preached to a large congregation, who came there at ſeven in the morning. At ten, I read prayers and preached, and afterwards adminiſtered the ſacrament in Stonehouſe church. Then I rode to Stroud, and preached to about 12,000 in Miſtreſs G——'s field; and about ſix in the evening to a like number in Hampton-Common. After this, went to Hampton, and

held

held a general love-feaſt with the United Societies, and went to bed about midnight very chearful, and very happy." Next morning he preached near Durſley, to ſome thouſands; about ſeven reached Briſtol, and preached to a full congregation at Smith's Hall: and on Tueſday-morning, after preaching again, ſet out for Waterford, in South-Wales, where he opened the aſſociation which he and his brethren had agreed upon, and was ſeveral days with them, ſettling the affairs of the ſocieties. He continued in Wales ſome weeks, and preached with great apparent ſucceſs at Cardiff, Lantriſſant, Neath, Swanzey, Harbrook, Llanelthy, Carmarthen, *Larn, Narbatt, Newton, Jefferſon, Llaſſivran, Kidwilly, Llangathan, Landovery, Brecon, Treveeka, Guenfethen, Builth, and the Gore,† and in the latter end of April returned to Glouceſter, after having, in about three weeks, travelled about four hundred Engliſh miles, ſpent three days in attending aſſociations,‡ and preached about forty times.

In

* It was the Great Seſſions. The Juſtices deſired I would ſtay till they roſe, and they would come. Accordingly they did, and many thouſands more; and ſeveral people of quality."

† The work begun by Mr. Jones, ſpread far and near, in South and North-Wales, where the Lord had made Mr. Howel Harris an inſtrument of converting ſeveral clergy as well as laymen. Laſt year I viſited ſeveral places, but now I went to more, and in every place found, that not one half had been told me. The power of GOD at the ſacrament, under the miniſtry of Mr. Rowland, was enough to make a perſon's heart burn within him. At ſeven of the morning have I ſeen perhaps ten thouſand from different parts, in the midſt of ſermon, crying, Gogunniant—bendyitti—ready to leap for joy. Aſſociations were now formed, and monthly or quarterly meetings appointed, and a cloſer connection eſtabliſhed between the Engliſh and Welch, ſo that ſeveral came over to aſſiſt." M. S.

‡ At one of theſe aſſociations, a motion was made to ſeparate from the eſtabliſhed Church: but (ſays Mr. WHITEFIELD)

"by

In May he went back to London, "Once more, as he expreſſes it, to attack the prince of darkneſs in Moorfields," in the time of the holidays. The congregations were amazingly great and much affected. And by the contributions which were now and formerly made for his orphans, he had the ſatisfaction of paying all that was due in England, and of making a ſmall remittance to Mr. Haberſham.

About the middle of June, he made another excurſion, and preached at Fairford, Glanfield, Burford, Bengeworth, and Glouceſter; alſo at Briſtol and Kingſwood, and at Brinkworth, Tetherton, and Hampton. At Briſtol he continued ſome time,—preaching ſtatedly every day twice, and four times on the Sunday. Afterwards he preached at Exeter, to very large congregations, where many of the clergy attended.

In Auguſt he returned to London, but made no long ſtay there. "I thank you, (ſays he to a correſpondent,) for your kind caution to ſpare myſelf; but evangelizing is certainly my province. Every-where effectual doors are opened. So far from thinking of neſtling at London, I am more and more convinced that I ſhould go from place to place."

Accordingly we find him in the months of October, November, and December, preaching and travelling through the country, as if it had been the middle

"by far the greater part ſtrenuouſly oppoſed it, and for good reaſon: for, as we enjoy ſuch great liberty under the mild and gentle government of his preſent Majeſty King George, I think we can do him, our country, and the cauſe of God, more ſervice, in ranging up and down, preaching repentance towards God, and faith in our Lord Jesus Christ, to thoſe multitudes who would neither come into church or meeting, but who are led by curioſity to follow us into the fields. This is a way, to which God has affixed his ſeal for many years paſt."

middle of Summer. At Avon, in Wilts, Tetherton, Clack, Brinkworth, Chippenham, Wellington, Cullompton, Exeter, Axminſter, Ottery, Biddeford,† St. Gennis in Cornwall,‡ Birmingham,§ Kidderminſter,* and Bromſgrove. Nor did he feel his health much impaired, though it was ſo late in the ſeaſon. He obſerves, indeed that he had got a cold; but adds, "The Lord warms my heart."

FEBRUARY 1744, an event happened to him, which, amidſt all his ſucceſs, tended to keep him humble, and ſerved to cure him of a weakneſs to which he had been liable, the truſting to groundleſs impreſſions. It was the death of his only child, concerning whom he was ſo impreſſed, that he made no ſcruple of declaring before the birth, that the child would be a ſon, and that he hoped he would live to preach the goſpel. Several narrow eſcapes which Mrs.

† Here is a clergyman about eighty years of age, but not above one year old in the ſchool of CHRIST. He lately preached three times, and rode forty miles the ſame day. A young Oxonian who came with him, and many others, were deeply affected. I cannot well deſcribe with what power the word was attended. Dear Mr. Hervey, one of our firſt Methodiſts at Oxford, and who was lately a curate here, had laid the foundation."

‡ "Many prayers were put up by the worthy Rector and others, for an out-pouring of GOD's bleſſed Spirit. They were anſwered. Arrows of conviction flew ſo thick, and ſo faſt, and ſuch an univerſal weeping prevailed from one end of the congregation to the other, that good Mr. J—, their miniſter, could not help going from ſeat to ſeat, to ſpeak, encourage, and comfort the wounded ſouls."

§ "It is near eleven at night, and nature calls for reſt. I have preached five times this day, and weak as I am, through CHRIST ſtrengthening me, could preach five times more."

* "I was kindly received by Mr. Williams. Many friends were at his houſe. I was greatly refreſhed to find what a ſweet ſavour of good Mr. Baxter's doctrine, works, and diſcipline remained to this day."

Mrs. Whitefield had during her pregnancy, confirmed him in his expectations; which were so high, that after he had publicly baptized the child at the Tabernacle, all went away big with hopes of his being spared to be employed in the work of GOD. But these fond expectations were soon blasted by the child's death, when he was about four months old. This was, no doubt, very humbling to the father; but he was helped to make the wisest and best improvement of it. "Though I am disappointed, says he, (writing to his friend) of a living preacher by the death of my son; yet I hope what happened before his birth, and since at his death, has taught me such lessons, as if duly improved, may render his mistaken parent more cautious, more sober-minded, more experienced in Satan's devices, and consequently more useful in his future labors to the church of GOD."

MARCH 3, he attended the assizes at Gloucester. The occasion was, in the Summer 1743, the Methodists had been persecuted and abused by the mob, particularly at Hampton, where several were hurt, and the life of their preachers threatened. Mr. WHITEFIELD having tried other methods in vain, resolved, with the advice and assistance of his brethren, to seek the protection of law: and accordingly got an information lodged against the Hampton rioters in the court of King's Bench. Facts being proved by a variety of evidence, and the defendants making no reply, the rule was made absolute; and an information filed against them. To this they pleaded *Not Guilty*, and therefore the cause was referred in course to the assizes in Gloucester. There he attended, and got the better of his adversaries. After a full hearing on both sides, a verdict was given for the prosecutors, and all the defendants were brought in guilty of the whole information lodged against them. This prosecution had a very good effect. The rioters were

greatly

greatly alarmed at the thoughts of having an execution iſſued out againſt them. But the intention of the Methodiſts was, to let them ſee what they could do, and then to forgive them.*

Some time before this, ſeveral anonymous papers, entitled, "Obſervations upon the Conduct and Behavior of a certain Sect, uſually diſtinguiſhed by the name of Methodiſts," had been printed, and handed about in the religious ſocieties of London and Weſtminſter, and given to many private perſons, with ſtrict injunctions to part with them to no one. Mr. Whitefield having accidentally had the haſty peruſal of them; and finding many queries concerning him and his conduct, contained in them; and having applied for a copy, which was refuſed him, he thought it his duty to publiſh an advertiſement, deſiring (as he knew not how ſoon he might embark for Georgia) a ſpeedy, open publication of the ſaid papers, that he might make a candid and impartial anſwer. He had reaſon to believe the Biſhop of London was concerned in compoſing or reviſing them: but that he might not be miſtaken, after the publication of the advertiſement, he wrote the Biſhop a letter, wherein he deſired to know, whether his Lordſhip was the author or not; and alſo deſired a copy. The Biſhop ſent word, "he ſhould hear from him." Some time after, one Mr. Owen, printer to the Biſhop, left a letter for Mr. Whitefield, informing him that he had orders from ſeveral of the Biſhops, to print the Obſervations, &c. with ſome few additions, for their uſe; and when the impreſſion was finiſhed, Mr. Whitefield ſhould have a copy. For theſe reaſons, Mr. Whitefield thought it proper to direct his Anſwer to the Obſervations, to the Biſhop of London, and the other Biſhops concerned in the publication of them. This anſwer occaſioned the Rev. Mr. Church's Expoſtulatory

* See an account of this trial in his Works, Vol. IV.

tory Letter to Mr. WHITEFIELD; to which he ſoon replied, with thanks to the author for prefixing his name.*

HAVING reſolved to make another viſit to America, whither Mr. Smith, a merchant, then in England, in the name of thouſands, invited him. With him he took paſſage in a ſhip going from Portſmouth; but being informed, juſt before he was about to take his farewel, that the captain refuſed to take him, for fear, as he alledged, of ſpoiling the ſailors, he was obliged to go as far as Plymouth. "In my way, ſays he, I preached at Wellington, where one Mr. Darracott had been a bleſſed inſtrument of doing much good. At Exeter alſo, I reviſited, where many ſouls were awakened to the divine life. At Biddeford, where good Mr. Hervey had been curate, we had much of the power of GOD; and alſo at Kingſbridge. But the chief ſcene was at Plymouth and the dock, where I expected leaſt ſucceſs."‡ It is remarkable, that juſt before his ſucceſs at Plymouth, he was in danger of being killed. Four gentlemen, it ſeems, came to the houſe of one of his particular friends, kindly enquiring after him, and deſiring to know where he lodged. Soon afterwards, Mr. WHITEFIELD received a letter, informing him that the writer was a nephew of Mr. S—, an attorney at New-York; that

* See his Works, Vol. IV. where is alſo his Anſwer to the Second Part of the Obſervations, &c. in a ſecond letter to the Biſhops, written during his voyage to America that year.

‡ M. S. Upon mentioning Biddeford, he adds here a character of Mr. Hervey; it is pity he did not write it down.—However, we have a ſketch of it ——

'Your ſentiments concerning Mr. H—'s book, are very juſt. The author of it, is my old friend; a moſt heavenly-minded creature, one of the firſt of the Methodiſts, who is contented with a ſmall cure, and gives all that he has to the poor. He is very weak, and daily waits for his diſſolution.'

that he had the pleaſure of ſupping with Mr. WHITEFIELD at his uncle's houſe; and deſired his company to ſup with him, and a few more friends, at a tavern. Mr. WHITEFIELD ſent him word, that it was not cuſtomary for him to ſup abroad at taverns, but ſhould be glad of the gentleman's company to eat a morſel with him at his lodging; he accordingly came and ſupped; but was obſerved frequently to look around him, and to be very abſent. At laſt he took his leave, and returned to his companions in the tavern; and being by them interrogated, what he had done, he anſwered, "That he had been uſed ſo civilly, he had not the heart to touch him." Upon which, it ſeems, another of the company, a lieutenant of a man of war, laid a wager of ten guineas, that he would do his buſineſs for him. His companions, however, had the precaution to take away his ſword. It was now about midnight, and Mr. WHITEFIELD having that day preached to a large congregation, and viſited the French priſoners, was gone to bed: when the landlady came and told him that a well-dreſſed gentleman deſired to ſpeak with him, Mr. WHITEFIELD, imagining it was ſomebody under conviction, deſired him to be brought up. He came, and ſat down by the bed-ſide, congratulated him upon the ſucceſs of his miniſtry, and expreſſed much concern at being detained from hearing him. Soon after he broke out in the moſt abuſive language, and in a cruel and cowardly manner, beat him in his bed. The landlady and her daughter hearing the noiſe, ruſhed into the room, and ſeized upon him; but he ſoon diſengaged himſelf from them, and repeated his blows on Mr. WHITEFIELD, who being apprehenſive that he intended to ſhoot or ſtab him, underwent all the ſurprize of a ſudden and violent death. Afterwards a ſecond came into the houſe, and cried out from the bottom of the ſtairs, "Take courage, I am ready to help you." But

by

by the repeated cry of *murder*, the alarm was now ſo great that they both made off. "The next morning, (ſays Mr. WHITEFIELD) I was to expound at a private houſe, and then ſet out for Biddeford. Some urged me to ſtay and proſecute; but being better employed, I went on my intended journey, was greatly bleſſed in preaching the everlaſting goſpel, and upon my return was well paid for what I had ſuffered: curioſity having led perhaps two thouſand more than ordinary, to ſee and hear a man that had like to have been murdered in his bed. And I truſt, in the five weeks time† while I waited for the convoy, hundreds were awakened and turned unto the LORD. At the dock, alſo, near Plymouth, a glorious work had begun. Could the fields between Plymouth and the Dock, ſpeak, they could tell what bleſſed ſeaſons were enjoyed there."

† M. S.

CHAP. XII.

From his embarking for America, *in* 1744, *to his going to the* Bermudas, *in the Year* 1748.

AS ſoon as the convoy came*, Mr. WHITEFIELD embarked in the beginning of Auguſt 1744, though in a poor ſtate of health. The tedioufneſs of the voyage, he imagined, occaſioned no ſmall addition to a violent pain in his ſide. However, he ſays, "Bleſſed be GOD, in a week or two after we ſailed, we began to have a

* "Auguſt 4. Our convoy is now come. I deſire you all to bleſs GOD for what he is doing in theſe parts; for preaching in the Dock is now like preaching at the Tabernacle. Our

a church in our ſhip. We had regular public prayer morning and evening, frequent communion, and days of humiliation and faſting." After a paſſage of eleven weeks*, he arrived at York in New-England. Colonel Pepperell went with ſome friends in his own boat, to invite him to his houſe. But he was not in a proper condition to accept the invitation, being ſo ill of a nervous cholic, that he was obliged, immediately after his arrival, to go to bed. His friends were very apprehenſive; but he himſelf had much inward peace. Great care was taken of him by a phyſician who had been a notorious Deiſt, but was awakened, the laſt time he was in New-England. For ſome time he was, indeed, very weak: "Yet (he writes) in three weeks, I was enabled to preach: but, imprudently going over the ferry to Portſmouth, I caught cold, immediately relapſed, and was taken, as every one thought, with death, in my dear friend Mr. Sherburne's houſe. What gave me moſt concern was, that notice had been given of my being to preach. Whilſt the Doctor was preparing a medicine, feeling my pains abated, I on a ſudden cried, 'Doctor, my pains are ſuſpended: by the help of GOD, I will go and preach, and then come home and die.' In my own apprehenſion, and in all appearance to others, I was a dying man. I preached. The people heard me as ſuch. The inviſible realities of another world lay open to my view. Expecting to ſtretch into eternity, and to be with my Maſter before the morning, I ſpoke with peculiar energy. Such

Our morning-lectures are very delightful. O! the thouſands that flock to the preaching of CHRIST's Goſpel."

P. S. "I muſt tell you one thing more. There is a ferry over to Plymouth. The ferry-men are now ſo much my friends, that they will take nothing of the multitudes that come to hear me preach; ſaying, 'GOD forbid that we ſhould ſell the word of GOD."

* His Letter to the Clergy of the Dioceſs of Litchfield and Coventry is dated during this voyage.

Such effects followed the word, I thought it was worth dying for a thouſand times. Though wonderfully comforted within, at my return home, I thought I was dying indeed. I was laid on a bed upon the ground, near the fire, and I heard my friends ſay, 'He is gone.' But GOD was pleaſed to order it otherwiſe. I gradually recovered; and ſoon after, a poor negro-woman would ſee me. She came, ſat down upon the ground, and looked earneſtly in my face, and then ſaid, in broken language, 'Maſter, you juſt go to heaven's gate. But JESUS CHRIST ſaid, Get you down, get you down, you muſt not come here yet; but go firſt, and call ſome more poor negroes.' I prayed to the LORD, that if I was to live, this might be the event.

"IN about three weeks I was enabled, though in great weakneſs, to reach Boſton; and every day was more and more confirmed, in what I had heard about a glorious work, that had been begun and carried on there, and in almoſt all parts of New-England, for two years together. Before my laſt embarkation from Georgia, Mr. Colman, and Mr. Cooper, wrote me word, that upon Mr. Tennent's going out as an itinerant, the awakening greatly increaſed in various places,* till, at length, the work ſo advanced everywhere, that many thought the latter-day glory was indeed come, and that a nation was to be born in a day. But, as the ſame ſun that lightens and warms the earth, gives vent to noxious inſects; ſo the ſame work, that for a while carried all before it, was ſadly blemiſhed through the ſubtilty of Satan,§ and the want of more experience in miniſters and people, who had

* See Prince's Chriſtian Hiſtory, (or Hiſtorical Collections, &c. Vol. II. page 304) where are atteſtations of above a hundred-and-twenty miniſters to the goodneſs of the work.

§ Thus it was at the reformation in Germany.

had never ſeen ſuch a ſcene before. Oppoſers, who waited for ſuch an occaſion, did all they could to aggravate every thing. One rode ſeveral hundred miles, to pick up all the accounts he could get of what was wrong in what he called only 'a religious ſtir.' And GOD having been pleaſed to ſend me firſt, all was laid upon me. Teſtimonies ſigned by various miniſters came out againſt me,† almoſt every day.—And the diſorders were alſo at the higheſt; ſo that for a while, my ſituation was rendered uncomfortable.‡ But amidſt all this ſmoke, a bleſſed fire broke out.

† He wrote an Anſwer to a Teſtimony by Harvard College. See Works, Vol. IV.

‡ While ſome publiſhed teſtimonials againſt Mr. WHITEFIELD, others publiſhed teſtimonials in his favor; as Mr. Hobby, Mr. Loring: Fifteen Miniſters convened at Taunton, March 5, 1745. And the following paragraph is in Prince's Chriſtian Hiſtory, No. XCIV.

"Saturday, November 24, 1744. The Rev. Mr. WHITEFIELD was ſo far revived, as to be able to ſet out from Portſmouth to Boſton, whither he came in a very feeble ſtate the Monday evening after: ſince which, he has been able to preach in ſeveral of our largeſt houſes of public worſhip, particularly the Rev. Dr. Colman's, Dr. Sewall's, Mr. Webb's, and Mr. Gee's, to crowded aſſemblies of people, and with great and growing acceptance. At Dr. Colman's deſire, and the conſent of the church, on the Lord's day after his arrival, he adminiſtered to them the Holy Communion. And laſt LORD'S day he preached for Mr. Cheever of Chelſea, and adminiſtered the Holy Supper there. The next day preached for the Rev. Mr. Emerſon, of Malden. Yeſterday he ſet out to preach at ſome towns to the northward, propoſes to return hither the next Wedneſday-evening, and after a few days, to comply with the earneſt invitations of ſeveral miniſters, to go and preach to their congregations in the ſouthern parts of the province. He comes with the ſame extraordinary ſpirit of meekneſs, ſweetneſs, and univerſal benevolence, as before. In oppoſition to the ſpirit of ſeparation and bigotry, is ſtill for holding communion with all Proteſtant churches. In oppoſition to enthuſiaſm, he preaches a cloſe adherence to the Scriptures,

out. The awakened ſouls were as eager as ever to hear the word.* Having heard that I had expounded early in Scotland, they begged I would do the ſame in Boſton. I complied, and opened a lecture at ſix in the morning. I ſeldom preached to leſs than two thouſand. It was delightful to ſee ſo many of both ſexes, neatly dreſſed, flocking to hear the word, and returning home to family-prayer and breakfaſt, before the oppoſers were out of their beds. So that it was commonly ſaid, that between early riſing, and tar-water, the phyſicians would have no buſineſs."

IT was now Spring, 1745, and at that time the firſt expedition was ſet on foot againſt Cape Breton. Colonel Pepperell, who was then at Boſton, and conſtantly attended Mr. WHITEFIELD's lecture, was pleaſed, the day before he accepted a commiſſion, to be General in that expedition, to aſk Mr. WHITEFIELD's opinion of the matter. He told him, with his uſual frankneſs, "That he did not, indeed, think the

tures, the neceſſity of trying all impreſſions by them, and of rejecting whatever is not agreeable to them, as deluſions. In oppoſition to Antinomianiſm, he preaches up all kinds of relative and religious duties, though to be performed in the ſtrength of Chriſt: and in ſhort, the doctrines of the Church of England, and of the firſt fathers of this country. As before, he firſt applies himſelf to the underſtandings of his hearers, and then to the affections. And the more he preaches, the more he convinces people of their miſtakes about him, and increaſes their ſatisfaction."

* "A man of good parts, ready wit, and lively imagination, who had made it his buſineſs, in order to furniſh matter for preaching over a bottle, to come and hear, and then carry away ſcraps of my ſermons; having one night got ſufficient matter to work upon, as he thought, attempted to go out; but being pent in on every ſide, he found his endeavors fruitleſs. Obliged thus to ſtay, and looking up to me, waiting for ſome freſh matter for ridicule, GOD was pleaſed to prick him to the heart. He came to Mr. P. full of horror, confeſſed his crimes, and longed to aſk my pardon."

the ſcheme propoſed for taking Louiſburgh, very promiſing: that the eyes of all would be upon him. If he did not ſucceed, the widows and orphans, of the ſlain ſoldiers, would be like lions robbed of their whelps; but if it pleaſed GOD to give him ſucceſs, envy would endeavor to eclipſe his glory; he had need, therefore, if he went, to go with a ſingle eye; and then, there was no doubt, but if Providence really called him, he would find his ſtrength proportioned to the day." About the ſame time, Mr. Sherburne, another of Mr. WHITEFIELD's friends, being appointed one of the Commiſſaries, told him, 'He muſt favor the expedition, otherwiſe the ſerious people would be diſcouraged from enliſting; not only ſo, but inſiſted he ſhould give him a motto for his flag, for the encouragement of the ſoldiers.' This he refuſed to do, as it would be acting out of character. But Mr. Sherburne would take no denial. He therefore, at laſt, gave them one, *Nil deſperandum Chriſto Duce.* "If CHRIST be Captain, no fear of a defeat." Upon which great numbers enliſted. And before their embarkation, the officers deſired him to give them a ſermon. This he readily complied with, and preached from theſe words: "As many as were diſtreſſed, as many as were diſcontented, as many as were in debt, came to David, and he became a Captain over them." He ſpiritualized the ſubject, and told them, how diſtreſſed ſinners came to JESUS CHRIST, the Son of David; and in his application, exhorted the ſoldiers to behave like the ſoldiers of David, and the officers to act like David's worthies; then he made no manner of doubt, there would be good news from Cape Breton. After this, he preached to the General himſelf; who aſked him, If he would not be one of his chaplains? But he excuſed himſelf, and ſaid, "He ſhould think it an honor, but believed, as he generally preached three times a day, in various places, to large

congre-

congregations, he could do more ſervice by ſtirring up the people to pray, and thereby ſtrengthening his, and his ſoldiers' hands." And in this practice he perſiſted during the ſiege of Louiſburgh. "I believe (adds he,) if ever people went with a diſintereſted view, the New Englanders did then. Though many of them were raw and undiſciplined, yet numbers were ſubſtantial perſons who left their farms, and willingly ventured all for their country's good. An amazing ſcene of providences appeared,* and though ſome diſcouraging accounts were ſent during the latter end of the ſiege; yet in about ſix weeks, news was brought of the ſurrender of Louiſburgh. Numbers flocked from all quarters, to hear a thankſgiving ſermon upon the occaſion. And I truſt the bleſſing beſtowed on the country, through the thankſgivings of many, redounded to the glory of GOD."

THE New England people had, ſome time ago, offered to build him a large houſe to preach in; but as this ſcheme might have abridged his liberty of itinerating, he thanked them for their kind offer, and at the ſame time begged leave to refuſe the accepting of it. As his bodily ſtrength increaſed, and his health grew better, he began to move farther ſouthward; and after preaching eaſtward, as far as Caſco-bay, and North Yarmouth, he went through Connecticut, Plymouth, Rhode-Iſland, preaching to thouſands, generally twice a-day. "And though, (ſays he†) there was much ſmoke, yet every day I had more and more convincing proof, that a bleſſed goſpel fire had been kindled in the hearts both of miniſters and people. At New-York, where I preached as uſual, I found that the ſeed ſown, had ſprung up abundantly: and at the eaſt end of Long-Iſland ſaw many inſtances. In my way to Philadelphia, I had the

* See Mr. Prince's Sermon upon that occaſion.

† M. S.

the pleaſure of preaching, by an interpreter, to ſome converted Indians, and of ſeeing near fifty young ones in one ſchool, near Free-hold, learning the Aſſembly's Catechiſm. A bleſſed awakening had been begun, and carried on among the Delaware Indians, by the inſtrumentality of Mr. David Brainard,* ſuch a one as hath not been heard of ſince the awakening of New-England by the venerable Mr. Elliott, who uſed to be ſtiled the Apoſtle of the Indians; his brother followed him. Mr. William Tennent, whoſe party I found much upon the advance, ſeemed to encourage their endeavors with all his heart.

"His brother, Mr. Gilbert Tennent, being earneſtly ſolicited thereto, I found ſettled in the place formerly erected at the beginning of the awakening. The gentlemen offered me eight hundred pounds a-year, only to preach among them ſix months, and to travel the other ſix months where I would. Nothing remarkable happened, during my way ſouthward. But when I came to Virginia, I found that the word of the LORD had run and was glorified. During my preaching at Glaſgow, ſome perſons wrote ſome of my extempore ſermons, and printed them almoſt as faſt as I preached them. Some of theſe were carried to Virginia, and one of them fell into the hands of Samuel Morris. He read and found benefit.‡ He then read them to others; they were awakened and convinced. A fire was kindled; oppoſition was made; other laborers were ſent for; and many, both white people and negroes, were converted to the LORD.

"IN North Carolina, where I ſtayed too ſhort a time, little was done. At Georgia, through the badneſs of the inſtitution, and the Truſtees' obſtinacy in

* See his Life and Journals.

‡ See this more fully narrated, Hiſt. Coll. Book IV. Chap. V. Sect. 22.

in not altering it, my load of debt and care was greatly increaſed, and at times almoſt overwhelmed me. But I had the pleaſure of ſeeing one, who came as a player from New-York, now converted unto GOD, and a preacher of JESUS CHRIST. One Mr. Ratteray brought me ten pounds; and at my return northward, freſh ſupplies were raiſed up. The generous Charleſton people raiſed a ſubſcription of three hundred pounds, with which I bought land, being cheap during the war; and a plantation, and a few negroes were purchaſed at Indian-land. Thus, for a while, the gap was ſtopped. I preached a ſermon upon the Rebellion. Was very ſick at Philadelphia; kindly received at Bohemia, and at New-York.

"As itinerating was my delight, and America, as being a new world, particularly pleaſing, I now began to think of returning no more to my native country. But travelling, care, and a load of debt, contracted not for myſelf, but the Orphan-houſe, weighed me down. And being much troubled with ſtitches in my ſide, I was adviſed to go to Bermudas, for the recovery of my health."* He accordingly embarked, and landed there the 15th of March, 1748.

CHAP.

* In his Letters during this period, are the following paſſages:

"Auguſt 26, 1746. The door, for my uſefulneſs, opens wider and wider. I love to range in the American woods, and ſometimes think, I ſhall never return to England any more.

"October 8. I have had ſome ſweet times with ſeveral of the Lutheran miniſters at Philadelphia.

"November 8. I have lately been in ſeven counties in Maryland, and preached to great congregations.

"May 21, 1747. I have now been upon the ſtretch, preaching conſtantly for almoſt three weeks. My body is often extremely weak, but the joy of the LORD is my ſtrength, and by the help of GOD, I intend going on till I drop, or this

poor

CHAP. XIII.

From his Arrival at the Bermudas, *on his Return to* London *in* July, 1748.

MR. WHITEFIELD met with the kindeſt reception at Bermudas, and for above a month, he preached generally twice a-day, traverſing the iſland from one end to the other: but his activity, uſefulneſs, and treatment, will beſt appear by an extract from his manuſcript journal of that period.

"THE poor carcaſe can hold out no more. Theſe ſouthern colonies lie in darkneſs, and yet, as far as I find, are as willing to receive the Goſpel, as others. If ſome good books could be purchaſed, to diſpoſe of among poor people, much good might be done.

"June 1. The congregations yeſterday were exceeding large. I am ſick and well, as I uſed to be in England; but the Redeemer fills me with comfort. I am determined, in his ſtrength, to die fighting.

"June 4. I have omitted preaching one night, to oblige my friends, that they may not charge me with murdering myſelf; but I hope yet to die in the pulpit, or ſoon after I come out of it.

"June 23. Since my laſt, I have been ſeveral times on the verge of eternity. At preſent, I am ſo weak, that I cannot preach. It is hard work to be ſilent, but I muſt be tried every way.

"June 29. GOD has been pleaſed to bring my body to the very brink of the grave, by convulſions, gravel, a nervous cholic, and a violent fever. For this week paſt, I have not preached; but ſince my leaving Philadelphia, about three days ago, I ſeemed to have gathered ſtrength, and hope once more, to-morrow, to proclaim amongſt poor ſinners, the unſearchable riches of JESUS CHRIST. I purpoſe to go to Boſton, and return by land, ſo as to reach Charleſton by November.

"July

"THE ſimplicity and plainneſs of the people, together with the pleaſant ſituation of the iſland, much delighted me. The Rev. Mr. Holiday, miniſter of Spaniſh-Point, received me in a moſt affectionate Chriſtian manner, and begged I would make his houſe my home. In the evening, I expounded at the houſe of Mr. Savage, of Port-Royal, which was very commodious, and which alſo he would have me make my home. I went with Mr. Savage, in a boat lent us by Captain ——, to the town of St. George, in order to pay our reſpects to the Governor. All along we had a moſt pleaſant proſpect of the other part of the iſland; but a more pleaſant one I never ſaw. One Mrs. Smith, of St. George's, for whom I had a letter of recommendation from my dear old friend Mr. Smith of Charleſton, received me into her houſe. About noon, with one of the council and Mr. Savage, I waited upon the Governor. He received us courteouſly, and invited us to dine with him and the council at a tavern. We accepted the invitation, and all behaved with great civility and reſpect. After the Governor roſe from the table, he deſired, if I ſtayed in town on the Sunday, that I would dine with him at his own houſe.

"SUNDAY, March 20, read prayers, and preached twice this day, to what were eſteemed here large auditories, in the morning at Spaniſh-Point church, and in the evening at Brackiſh-Pond church, about two miles diſtant from each other. In the afternoon I ſpoke with greater freedom than in the morning, and I truſt not altogether in vain. All were attentive—ſome

"July 4. At preſent, I am very weakly, and ſcarce able to preach above once or twice a-week.

"September 11. We ſaw great things in New-England. The flocking and power that attended the word, was like unto that ſeven years ago. Weak as I was, and have been, I was enabled to travel eleven hundred miles, and preach daily. I am now going to Georgia to winter.

ſome wept. I dined with Colonel Butterfield, one of the council, and received ſeveral invitations to other gentlemen's houſes. May GOD bleſs and reward them, and incline them to open their heart to receive the LORD JESUS! Amen, and Amen!

"WEDNESDAY, March 23, dined with Captain Gibbs, and went from thence and expounded at the houſe of Capt. F—le, at Hunbay, about two miles diſtant. The company was here alſo large, attentive, and affected. Our LORD gave me utterance: I expounded on the firſt part of the viiith chapter of Jeremiah. After lecture, Mr. Riddle, a counſellor, invited me to his houſe, as did Mr. Paul, an aged preſbyterian miniſter, to his pulpit; which I complied with upon condition the report was true, that the Governor had ſerved the miniſters with an injunction that I ſhould not preach in the churches.

"FRIDAY, March 25. Was prevented preaching yeſterday by the rain, which continued from morning till night; but this afternoon GOD gave me another opportunity of declaring his eternal truths to a large company at the houſe of one Mr. B—s, who laſt night ſent me a letter of invitation.

"SUNDAY, March 27. Glory to GOD! I hope this has been a profitable Sabbath to many ſouls: It has been a pleaſant one to mine. Both morning and afternoon I preached to a large auditory, in Bermudas, in Mr. Paul's meeting-houſe, which I ſuppoſe contains above four hundred. Abundance of negroes, and many others, were in the veſtry, porch, and about the houſe. The word ſeemed to be clothed with a convincing power, and to make its way into the hearts of the hearers. Between ſermons, I was entertained very civilly in a neighboring houſe: Judge Baſcome and three more of the council came thither; each gave me an invitation to his houſe. O how does the LORD make way for a poor ſtranger in a ſtrange land!

land! After the second sermon, I dined with Mr. Paul, and in the evening expounded to a very large company at Counsellor Riddle's. My body was somewhat weak, but the Lord carried me through, and caused me to go to rest rejoicing. May I thus go to my grave, when my ceaseless uninterrupted rest shall begin!

"Monday, March 28. Dined this day at Mrs. D—l's, mother-in-law to my dear friend the Rev. Mr. Smith; and afterwards preached to more than a large house full of people, on Matt. ix. 12. Towards the conclusion of the sermon, the hearers began to be more affected than I have yet seen them. Surely the Lord Jesus will give me some seals in this island! Grant this, O Redeemer, for thy infinite mercy's sake!

"Thursday, March 31. Dined on Tuesday at Colonel Corbusiers; and on Wednesday, at Colonel Gilbert's, both of the council, and found, by what I could hear, that some good had been done, and many prejudices removed. Who shall hinder, if God will work? Went to an island this afternoon, called Ireland, upon which live a few families; and to my surprize, found a great many gentlemen, and other people, with my friend Mr. Holiday, who came from different quarters to hear me. Before I began preaching, I went round to see a most remarkable cave, which very much displayed the exquisite workmanship of Him, who in his strength setteth fast the mountains, and is girded about with power. Whilst I was in the cave, quite unexpectedly I turned and saw Counsellor Riddle, who with his son came to hear me, and whilst we were in the boat, told me that he had been with the Governor, who declared he had no personal prejudice against me, and wondered I did not come to town and preach there, for it was the desire of the people; and that any house in the town,

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the court-houſe not excepted, ſhould be at my ſervice. Thanks be to GOD, for ſo much favor!—If his cauſe requires it, I ſhall have more.—He knows my heart: I value the favor of man no farther than as it makes room for the goſpel, and gives me a larger ſcope to promote the glory of GOD. There being no capacious houſe upon the iſland, I preached for the firſt time here in the open air. All heard very attentively, and it was very pleaſant after ſermon to ſee ſo many boats full of people returning from the worſhip of GOD. I talked ſeriouſly to ſome in our own boat, and began to ſing a pſalm, in which they readily joined.

"SUNDAY, April 3. Preached twice this day at Mr. Paul's meeting-houſe, as on the laſt Sabbath, but with greater freedom and power, eſpecially in the morning, and I think to as great, if not greater auditories. Dined with Colonel H—vy, another of the council; viſited a ſick woman, where many came to hear, and expounded afterwards to a great company at Capt. John Dorrel's, Mrs. D—l's ſon, who with his wife courteouſly entertained me, and deſired me to make his houſe my home.—So true is that promiſe of our LORD's, 'That whoſoever leaves father or mother, houſes or lands, ſhall have in this life a hundred-fold with perſecution, and in the world to come, life everlaſting.' LORD, I have experienced the one; in thy good time grant that I may experience the other alſo!

"WEDNESDAY, April 6. Preached yeſterday at the houſe of Mr. Anthony Smith, of Baylis Bay, with a conſiderable degree of warmth, and rode afterwards to St. George's, the only town in the iſland. The gentlemen of the town had ſent me an invitation by Judge Baſcome, and he with ſeveral others, came to viſit me at my lodgings, and informed me, that the Governor deſired to ſee me. About ten I

waited

waited upon his Excellency, who received me with great civility, and told me he had no objection againſt my perſon or my principles, having never yet heard me, and he knew nothing in reſpect to my conduct in moral life, that might prejudice him againſt me ; but his inſtructions were, to let none preach in the iſland, unleſs he had a written licence to preach ſomewhere in America or the Weſt-Indies : at the ſame time he acknowledged that it was but a matter of mere form. I informed his Excellency that I had been regularly inducted to the pariſh of Savannah ; that I was ordained prieſt by letters diſmiſſory from my Lord of London, and under no church cenſure, from his Lordſhip ; and would always read the church prayers, if the clergy would give me the uſe of their churches. I added further, that a miniſter's pulpit was looked upon as his free-hold, and that I knew one clergyman who had denied his own Dioceſan the uſe of his pulpit. But I told his Excellency I was ſatisfied with the liberty he allowed me, and would not act contrary to his injunction. I then begged leave to be diſmiſſed, becauſe I was to preach at eleven o'clock : His Excellency ſaid, he intended to do himſelf the pleaſure to hear me. At eleven the church-bell rung, the church-bible, prayer-book, and cuſhion, were ſent to the town houſe.—The Governor, ſeveral of the council, the miniſter of the pariſh, and aſſembly men, with a great number of town's-people, aſſembled in great order. I was very ſick, through a cold I catched laſt night ; but I read the church-prayers, (the firſt leſſon was the xvth of the firſt book of Samuel) and preached on thoſe words, 'Righteouſneſs exalteth a nation.' Being weak and faint, and having much of the head-ach, I did not do that juſtice to my ſubject as I ſometimes am enabled to do ; but the Lord ſo helped me, that, as I found afterwards, the

the Governor and the other gentlemen expreſſed their approbation, and acknowledged they did not expect to be ſo well entertained. Not unto me, O LORD, not unto me, but unto thy free grace be all the glory!

"AFTER ſermon, Dr. F——b's, and Mr. P——t, the collector, came to me, and deſired me to favor them and the gentlemen of the town with my company to dine with them. I accepted the invitation. The Governor and the Preſident and Judge Baſcome were there. All wondered at my ſpeaking ſo freely and fluently without notes. The Governor aſked me whether I uſed minutes.—I anſwered, No. He ſaid it was a great gift. At table his Excellency introduced ſomething of religion, by aſking me the meaning of the word Hades. Several other things were ſtarted about free-will, Adam's fall, predeſtination, &c. to all which GOD enabled me to anſwer ſo pertinently, and taught me to mix the *utile* and *dulce* ſo together, that all at table ſeemed highly pleaſed, ſhook me by the hand, and invited me to their reſpective houſes. The Governor, in particular, aſked me to dine with him on the morrow, and Dr. F—b, one of his particular intimates, invited me to drink tea in the afternoon. I thanked all, returned proper reſpects, and went to my lodgings with ſome degree of thankfulneſs for the aſſiſtance vouchſafed me, and abaſed before GOD at the conſideration of my unſpeakable unworthineſs. In the afternoon, about five o'clock, I expounded the parable of the prodigal ſon to many people at a private houſe, and in the evening had liberty to ſpeak freely and cloſely to thoſe that ſupped with me. O that this may be the beginning of good goſpel-times to the inhabitants of this town! LORD, teach me to deal prudently with them, and cauſe them to melt under thy word!

"FRIDAY, April 8. Preached yeſterday with great clearneſs and freedom, to about four-ſcore people,

people, at a houſe on David's iſland, over againſt St. George's town; went and lay at Mr. Holiday's, who came in a boat to fetch me; and this day I heard him preach, and read prayers; after which, I took the ſacrament from him. Honeſt man, he would have had me adminiſter and officiate; but I choſe not to do it, leſt I ſhould bring him into trouble after my departure. However, in the afternoon, I preached at one Mr. Tod's, in the ſame pariſh, to a very large company indeed.—The LORD was with me. My heart was warm, and what went from the heart, I truſt went to the heart, for many were affected. O that they may be converted alſo! Then it will be a *Good Friday* indeed to their ſouls.

"SUNDAY, April 10. Dined and converſed yeſterday, very agreeably, with Judge Baſcome; who ſeems to have the greateſt inſight into the difference between the Arminian and Calviniſtical ſcheme of any one I have yet met with upon the iſland.—In the afternoon, I viſited a ſick paralytic; and this day I preached twice again at Mr. Paul's meeting houſe. The congregations were rather larger than ever, and the power of GOD ſeemed to be more amongſt them. I think I ſee a viſible alteration for the better, every LORD's day.—Bleſſed be GOD! In the evening I expounded at Mr. Joſeph Dorrell's, (where I dined) to a very large company; then went to his kinſman's, my uſual lodging, on Saturday and Sunday evenings, who with his wife and other friends, ſeemed kinder and kinder daily.—Good meaſure, preſſed down, and running over, may the LORD, both as to ſpirituals and temporals, return into all their boſoms!

"SATURDAY, April 16. Preached ſince LORD's-day at five different houſes, to concerned and affected congregations, at different parts of the iſland, but was more indiſpoſed, one night, after going to bed,

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than I had been for ſome time. On two of the days of this week, I dined with the Preſident and Captain Spafford, both which entertained me with the utmoſt civility.

"SUNDAY, 17. Still GOD magnifies his power and goodneſs more and more. This morning we had a pleaſing ſight at Mr. Paul's meeting-houſe. I began to preach, and the people to hear and be affected as in days of old at home. Indeed the proſpect is encouraging. Praiſe the LORD, O my ſoul! After preaching twice to large congregations in the meeting houſe, I at the deſire of the parents, preached in the evening a ſermon at the funeral of a little boy about five years of age. A great number of people attended, and the LORD enabled me ſo to ſpeak, as to affect many of the hearers.—Bleſſed be the LORD for this day's work! Not unto me, O LORD, not unto me, but unto thy free grace be all the glory!

"SUNDAY, April 24. The laſt week being rainy, I preached only five times in private houſes, and this day but once in the meeting-houſe; but I hope neither time without effect. This evening expounded at Counſellor Riddle's, who with the other gentlemen, treats me with greater reſpect every day.—Colonel Gilbert, one of the council, has lent me his horſe during my ſtay, and Mr. D——ll this morning informed me of a deſign the gentlemen had, to raiſe a contribution to help me diſcharge my arrears, and ſupport my orphan family. Thanks be given to thy name, O GOD! Thou knoweſt all things; thou knoweſt that I want to owe no man any thing, but love and provide for Bethesda after my deceaſe. Thou haſt promiſed thou wilt fulfil the deſires of them that fear thee. I believe, LORD, help my unbelief, that thou wilt fulfil this deſire of my ſoul. Even ſo, Amen!

"SATURDAY, April 30. Preached ſince LORD'S-day,

day, two funeral ſermons, and at five different houſes in different parts of the iſland to ſtill larger and larger auditories, and perceived the people to be affected more and more. Twice or thrice I preached without doors. Riding in the ſun, and preaching very earneſtly, a little fatigued me; ſo that this evening I was obliged to lie down for ſome time. *Faint, yet purſuing;* muſt be my motto ſtill.

"SUNDAY, May 1. This morning was a little ſick; but I truſt GOD gave us a happy beginning of the new month. I preached twice with power, eſpecially in the morning, to a very great congregation in the meeting-houſe, and, in the evening, having given previous notice, I preached about four miles diſtant, in the fields, to a large company of negroes, and a number of white people, who came to hear what I had to ſay to them. I believe, in all, there were near fifteen hundred people. As the ſermon was intended for the negroes, I gave the auditory warning, that my diſcourſe would be chiefly directed to them, and that I ſhould endeavor to imitate the example of Elijah, who when he was about to raiſe the child, contracted himſelf to its length. The negroes ſeemed very ſenſible and attentive. When I aſked them, whether all of them did not deſire to go to heaven, one of them, with a very audible voice ſaid, 'Yes Sir.' This cauſed a little ſmiling: but in general, every thing was carried on with great decency; and, I believe, the LORD enabled me ſo to diſcourſe, as to touch the negroes, and yet not give them the leaſt umbrage to ſlight or behave imperiouſly to their maſters. If ever a miniſter in preaching, need the wiſdom of the ſerpent to be joined with the harmleſſneſs of the dove, it muſt be when diſcourſing to negroes. Vouchſafe me this favor, O GOD, for thy dear Son's ſake!

"MONDAY, May 2. Upon enquiry, I found that ſome of the negroes did not like my preaching, becauſe I told them of their curſing, ſwearing, thieving and lying. One or two of the worſt of them, as I was informed, went away. Some ſaid, they would not go any more: They liked Mr. M——r better, for he never told them of theſe things; and I ſaid, their hearts were as black as their faces. They expected they ſaid, to hear me ſpeak againſt their maſters. Bleſſed be GOD that I was directed not to ſay any thing, this firſt time, to the maſters at all, though my text led me to it. It might have been of bad conſequence, to tell them their duty, or charge them too roundly with the neglect of it, before their ſlaves. They would mind all I ſaid to their maſters, and, perhaps, nothing that I ſaid to them. Every thing is beautiful in its ſeaſon. LORD, teach me always that due ſeaſon, wherever I am called, to give either black or white, a portion of thy word! However, others of the poor creatures, I hear, were very thankful, and came home to their maſters' houſes, ſaying they would ſtrive to ſin no more. Poor hearts! Theſe different accounts affected me; and upon the whole, I could not help rejoicing, to find that their conſciences were ſo far awake.

"SATURDAY, May 7. In my converſation theſe two days, with ſome of my friends, I was diverted much, in hearing ſeveral things that paſſed among the poor negroes, ſince my preaching to them laſt Sunday. One of the women, it ſeems, ſaid, 'That if the book I preached out of was the beſt book that was ever bought at, and come out of London, ſhe was ſure it had never all that in it, which I ſpoke to the negroes.' The old man, who ſpoke out loud laſt Sunday, and ſaid 'Yes,' when I aſked them, Whether all the negroes would not go to heaven? Being queſtioned by ſomebody, Why he ſpoke out ſo? Anſwered,

ſwered, 'That the gentleman put the queſtion, once or twice, to them, and the other fools had not the manners to make him any anſwer, till at laſt, he ſeemed to point at me, and I was aſhamed that nobody ſhould anſwer him, and therefore I did.' Another, wondering why I ſaid, 'Negroes had black hearts;' was anſwered by his black brother thus: 'Ah, thou fool, doſt thou not underſtand it? He means black with ſin.' Two more girls were overheard by their miſtreſs, talking about religion, and they ſaid, 'They knew, if they did not repent, they muſt be damned.' From all which I infer, that theſe Bermudas negroes are more knowing than I ſuppoſed; that their conſciences are awake, and conſequently prepared, in a good meaſure, for hearing the goſpel preached unto them.

"SUNDAY, May 8. This alſo, I truſt has been a good Sabbath. In the morning I was helped to preach powerfully to a melting, and rather a larger congregation than ever, in Mr. Paul's meeting-houſe, and in the evening, to almoſt as large a congregation of black and white, as laſt Sunday, in the fields, near my hearty friend Mr. Holiday's houſe. To ſee ſo many black faces, was affecting. They heard very attentively, and ſome of them now began to weep. May GOD grant them a godly ſorrow, that worketh repentance not to be repented of!

"FRIDAY, May 13. This afternoon preached over the corpſe of Mr. Paul's eldeſt ſon, about twenty-four years of age; and by all I could hear and judge of, by converſing with him, he did indeed die in the LORD. I viſited him twice laſt LORD'S-day, and was quite ſatisfied with what he ſaid, though he had not much of the ſenſible preſence of GOD. I find he was a preacher upon his death-bed. For he exhorted all his companions to love CHRIST in ſincerity, and bleſſed his brother and ſiſter, and, I think, his father

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and mother, juſt before his departure. A great many people attended the funeral. I preached on Luke vii. 13. "And when the LORD ſaw her, he had compaſſion on her, and ſaid unto her, Weep not."—Many were affected in the application of my diſcourſe, and, I truſt, ſome will be induced, by this young man's good example, to remember their Redeemer in the days of their youth. Grant it, O LORD, for thy dear SON's ſake!

"SUNDAY, May 15. Praiſe the LORD, O my ſoul, and all that is within thee, praiſe his holy name! This morning I preached my farewel-ſermon, at Mr. Paul's meeting-houſe; it was quite full, and, as the Preſident ſaid, above a hundred and fifty whites, beſides blacks, were around the houſe. Attention ſat on every face; and when I came to take my leave, oh! what a ſweet unaffected weeping was there to be ſeen every-where. I believe there were few dry eyes. The negroes likewiſe without doors, I heard wept plentifully.—My own heart was affected, and though I have parted from friends ſo often, yet I find every freſh parting almoſt unmans me, and very much affects my heart. Surely a great work is begun in ſome ſouls at Bermudas. Carry it on, O LORD; and if it be thy will, ſend me to this dear people again. Even ſo, LORD JESUS. Amen.

"AFTER ſermon, I dined with three of the Council, and other Gentlemen and Ladies, at Captain Baſcome's; and from thence we went to a funeral, at which Mr. M——r preached; and after that I expounded on the LORD's Transfiguration, at the houſe of one Mrs. Harvey, ſiſter to dear Mr. Smith of Charleſton. The houſe was exceeding full, and it was ſuppoſed above three hundred ſtood in the yard. The LORD enabled me to lift up my voice like a trumpet. Many wept. Mr. M——r returned from the funeral with me, and attended the lecture, as did

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the three Counſellors, with whom I converſed very freely. May GOD reward them, and all the dear people of the iſland, for thoſe many and great favors they have conferred on me who am the chief of ſinners, and leſs than the leaſt of all ſaints!

SUNDAY, May 22. Bleſſed be GOD! the little leaven thrown into the three meaſures of meal, begins to ferment, and work almoſt every day, for the week paſt. I have converſed with ſouls loaded with a ſenſe of their ſins, and as far as I can judge, really pricked to the heart. I preached only three times, but to almoſt three times larger auditories than uſual. Indeed the fields are white, ready unto harveſt. GOD has been pleaſed to bleſs private viſits. Go where I will, upon the leaſt notice, houſes are crowded, and the poor ſouls that follow are ſoon drenched in tears. This day I took, as it were, another farewel. As the ſhip did not ſail, I preached at Somerſet in the morning, to a large congregation in the fields, and expounded in the evening to as large a one at Mr. Harvey's houſe, round which ſtood many hundreds of people. But in the morning and evening how did the poor ſouls weep. The LORD ſeemed to be with me in a peculiar manner, and though I was ready to die with heat and ſtraining, yet I was enabled to ſpeak louder, and with greater power, I think, than I have been before. Gifts and grace, eſpecially in the evening, were both in exerciſe. After the ſervice, when I lay down on the bed to reſt, many came weeping bitterly around me, and took their laſt farewel. Though my body was very weak, yet my ſoul was full of comfort. It magnified the Lord, and my ſpirit rejoiced in GOD my Savior. Abundance of prayers and bleſſings were put up for my ſafe paſſage to England, and ſpeedy return to Bermudas again. May they enter into the ears of the LORD of Sabaoth! For, GOD willing, I intend viſiting theſe dear

people

people once more. In the mean while, with all humility and thankfulneſs of heart will I here, O LORD, ſet up my Ebenezer: For hitherto, ſurely, thou haſt helped me! I cannot help thinking that I was led to this iſland by a peculiar providence. My dear friend, Mr. Smith of Charleſton, has been eſpecially inſtrumental thereto. Thanks be to the LORD for ſending me hither. I have been received in a manner I dared not expect, and have met with little, very little oppoſition indeed. The inhabitants ſeem to be plain and open-hearted. They have alſo been open-handed. For they have loaded me with proviſions for my ſeaſtore; and in the ſeveral pariſhes, by a private voluntary contribution, have raiſed me upwards of a hundred pounds ſterling. This will pay a little of Bethesda's debt, and enable me to make ſuch a remittance to my dear yoke-fellow, as may keep her from being embarraſſed, or too much beholden in my abſence. Bleſſed be GOD, for bringing me out of my embarraſſments by degrees; May the LORD reward all my benefactors a thouſand-fold! I hear that what was given, was given exceeding heartily, and people only lamented that they could do no more."

AFTER having tranſmitted to Georgia, what was given to him for the Orphan-houſe, and dreading to go back to America in that ſeaſon of heat, for fear of relapſing, and having preſſing calls to England, he took the opportunity of a brig, and in twenty-eight days arrived at Deal*. The next evening, July 6, 1748,

* During this voyage, among other Letters, he wrote the following:

"June 24, 1748. (on board.) Yeſterday I made an end of reviſing all my Journals. Alas! alas! in how many things I have judged and acted wrong. I have been too raſh and haſty in giving characters both of places and perſons. Being fond of Scripture-language, I have often uſed a ſtile too apoſtolical,

1748, he reached London, after an abſence of near four years.

CHAP.

poſtolical, and at the ſame time, I have been too bitter in my zeal. Wild-fire has been mixed with it, and I find that I frequently wrote and ſpoke in my own ſpirit, when I thought I was writing and ſpeaking by the aſſiſtance of the SPIRIT of GOD. I have likewiſe too much made inward impreſſions my rule of acting, and too ſoon and too explicitly publiſhed what had been better kept in longer, or told after my death. By theſe things, I have hurt the bleſſed cauſe I would defend, and alſo ſtirred up needleſs oppoſition. This has humbled me much, and made me think of a ſaying of Mr. Henry's, 'Joſeph had more honeſty than he had policy, or he never would have told his dreams.' At the ſame time, I cannot but praiſe GOD, who filled me with ſo much of his holy fire, and carried me, a poor weak youth, through ſuch a torrent both of popularity and contempt, and ſet ſo many ſeals to my unworthy miniſtrations. I bleſs him for ripening my judgment a little more, for giving me to ſee and confeſs, and I hope, in ſome degree, to correct and amend ſome of my former miſtakes."

At this time, alſo, he finiſhed his "Abridgment of Mr. Law's Serious Call;" which he endeavored to make more uſeful, by excluding whatever is not truly evangelical, and illuſtrating the ſubject more fully from the Holy Scriptures.—See his Works, Vol. IV.

CHAP. XIV.

From his Arrival in London, 1748, *to his going to* Ireland, *in the Year* 1751.

ON Mr. WHITEFIELD's viſiting a few of his friends, immediately after his return, he found himſelf in no very agreeable ſituation. His congregation at the Tabernacle was ſadly ſcattered. And as to his outward circumſtances, he had ſold all his houſhold furniture, to help to pay the Orphan-houſe debt, which yet was far from being cancelled. But under all theſe diſcouragements, he was ſtill ſupported. His congregation was ſoon re-united, and received him with the greateſt joy. And at this time a very unexpected thing happened to him. Lady Huntingdon, before his arrival, had ordered Mr. Howel Harris to bring him to her houſe at Chelſea, as ſoon as he came aſhore. He went, and having preached twice, the Counteſs wrote to him, that ſeveral of the Nobility deſired to hear him. In a few days the Earl of Cheſterfield, and a whole circle of them attended; and having heard once, deſired they might hear him again. "I therefore preached again, ſays he, in the evening, and went home, never more ſurprized at any incident in my life.* All behaved quite well, and were in ſome degree affected. The Earl of Cheſterfield thanked me, and ſaid, 'Sir, I will not tell you what I ſhall tell others, how I approve of you:' or words to this purpoſe. At laſt Lord Bolingbroke came to hear, ſat like an archbiſhop, and was pleaſed to ſay, 'I had done great juſtice to the divine attributes in my diſcourſe.'‡ Soon afterwards her Lady-

* M. S. ſhip

‡ It is alſo ſaid, that David Hume, Eſq. of Edinburgh, was

a

ſhip removed to town, where I preached generally twice a-week to very brilliant auditories. Bleſſed be GOD, not without effectual ſucceſs on ſome."

IN September 1748, he made a third viſit to Scotland, where he met with a hearty welcome. Great multitudes flocked to hear him, both at Edinburgh and Glaſgow. "I have reaſon, ſays he, to believe ſome have been awakened, and many quickened and comforted. My old friends are more ſolidly ſo than ever, and a foundation I truſt, has been laid for doing much good, if the Lord ſhould call me thither again. Two Synods†, and one Preſbytery, brought me upon the

a hearer of Mr. WHITEFIELD's, and was much taken with his eloquence. Such teſtimonies are ſet down, not for their weight, but their ſingularity.

† He means the Synods of Glaſgow and Perth, and the Preſbytery of Edinburgh. What happened in the Synod of Glaſgow, may be ſeen in a pamphlet, entitled, "A fair and impartial Account of the Debate in the Synod of Glaſgow and Air, 6 October, 1748, againſt employing Mr. WHITEFIELD;" publiſhed at Edinburgh the ſame year, and ſuppoſed to be written by the Rev. Dr. Erſkine, who was then miniſter at Kirkintilloch. The ſhort hiſtory of the matter is this. A motion was made, tending to prohibit or diſcourage miniſters from employing Mr. WHITEFIELD. The ſpeeches made in ſupport of the motion, were upon the following topics. His being a prieſt of the Church of England. That he had not ſubſcribed the Formula. His imprudencies. Chimerical ſcheme of the Orphan-houſe. Want of evidence, that the money he collects is rightly applied. Aſſerting that aſſurance is eſſential to faith. Encouraging a dependence on impulſes and immediate revelations. Declaring on ſlender evidence, ſome people converted, and others carnal and unregenerated. Often, indeed, pretending to repent of his blunders, and retract; but as often relapſing into them. And laſtly, his being under a ſentence of ſuſpenſion by Commiſſary Garden, from which he had appealed to the High Court of Chancery, and made oath to proſecute that appeal in a twelve-month; and yet it was never proſecuted.

On

the carpet ; but all has worked for good." While he was in Scotland, he endeavored to do all the ſervice he could to the New-Jerſey College, and in conjunction

On the other hand, the miniſters who were againſt the motion, ſpoke in this manner. I bluſh to think, ſaid one, that any of our brethren ſhould befriend a propoſal ſo contrary to that moderation and catholic ſpirit, which now is, and I hope ever ſhall be the glory of our Church. I am ſenſible, many things in the Church of England need reformation ; but I honor her, notwithſtanding, as our ſiſter church. If Biſhop Butler, Biſhop Sherlock, or Biſhop Secker, were in Scotland, I ſhould welcome them to my pulpit. In this I ſhould imitate Mr. Samuel Rutherford, as firm a preſbyterian as any of us, who yet employed Biſhop Uſher. There is no Law of CHRIST, no Act of Aſſembly prohibiting me to give my pulpit to an Epiſcopal Independent, or Anabaptiſt Miniſter, if of ſound principles in the fundamentals of Religion, and of a ſober life. Our Church expreſsly enjoins, Act XII. April 1711, that great tenderneſs is to be uſed to foreign Proteſtants. The requiring ſtrangers to ſubſcribe our Formula, before they preach with us, would lay as effectual a bar againſt employing thoſe of Congregational Principles, or Preſbyterian Non-ſubſcribers, as thoſe of the Church of England.

As to Mr. WHITEFIELD, ſaid another, there are few miniſters whoſe character has been ſo well atteſted, by the moſt competent judges, both at home and abroad. One thing I cannot but obſerve : thoſe who have ſpoken moſt warmly againſt Mr. WHITEFIELD, in this debate, acknowledge they have made little or no enquiry into his character: whereas thoſe on the other ſide, have made a very careful enquiry; and that enquiry has turned out entirely to their ſatisfaction. With regard to his imprudencies, there is a great difference betwixt blunders owing to a bad heart, and thoſe that are owing only to a miſinformed judgment; eſpecially, when the miſtakes that occaſioned them, have miſled ſeveral great and good men. Whether Mr. WHITEFIELD's ſcheme of the Orphan-houſe be prudent or not, it is demonſtrable it was honeſtly meant. The magiſtrates of Savannah publiſhed three years ago, in the Philadelphia Gazette, an affidavit that they had carefully examined Mr. WHITEFIELD's receipts and diſburſements, and found that what he had collected in behalf of the Orphans, had been honeſtly applied; and that beſides, he

conjunction with ſome miniſters who wiſhed well to that inſtitution, adviſed the ſending over a miniſter from America, to make application in perſon. Which was afterwards done in the year 1754, when Mr. Tennent

he had given conſiderably to them of his own property. As to his maintaining, that aſſurance is eſſential to faith; encouraging an unwarrantable regard to impreſſions; and being too haſty in pronouncing men carnal or converted; his ſentiments in theſe particulars, have been altered for upwards of two years. And now he ſcarce preaches a ſermon, without guarding his hearers againſt relying on impreſſions, and telling them that faith, and a perſuaſion we are juſtified, are very different things, and that a holy life is the beſt evidence of a gracious ſtate. Theſe retractions are owing to a real change of ſentiment. Letters from correſpondents in New-England ſhew, that this change is at leaſt, of two years date, and that ever ſince it happened, he has preached and acted with remarkable caution. Laſtly, with reſpect to the proſecution of his appeal, Mr. WHITEFIELD exerted himſelf to the utmoſt to get his appeal heard, but could not prevail on the Lord's Commiſſioners ſo much as once to meet on the affair; they, no doubt, thinking of Mr. Garden's arbitrary proceedings with the contempt they deſerved. But ſay ſome, "Mr. WHITEFIELD being under a ſuſpenſion not yet reverſed, is now no miniſter." But for what was he ſuſpended? Why, for no other crime, than omitting to uſe the form of prayer preſcribed in the communion book, when officiating in a Preſbyterian congregation. And ſhall a meeting of Preſbyterian miniſters, pay any regard to a ſentence which had ſuch a foundation?

The iſſue of the debate was a rejecting of the motion by a vote, 27 to 13; and a reſolution which was ſo expreſt as to be a decent burial of it; laying no new reſtriction on miniſters from inviting ſtrangers, but leaving things preciſely as they were before. And they who choſe to give Mr. WHITEFIELD their pulpits, never after met with any moleſtation. Upon the whole, the attacks made on Mr. WHITEFIELD's character, proved the occaſion of informing the Synod of the falſhood of many aſperſions thrown out againſt him, of the great increaſe of his prudence and caution, and the remarkable change of his ſentiments and behaviour, ſo far as either were offenſive. And thus what was intended for his reproach, turned out to his honor.

Tennent and Mr. Davies applied to the General Aſſembly, and obtained an appointment of a general collection. He alſo began to think of making his Orphan houſe not only a receptacle for fatherleſs children, but alſo a place of literature and academical ſtudies. Such a place, he thought, was much wanted in the ſouthern parts of America; and if conducted in a proper manner, would be of great ſervice to the colony. He therefore, after his return to England, wrote to the Truſtees, ſignifying that this was his intention, if they would be pleaſed to put the colony upon another footing, and allow a limited uſe of negroes, without which, he had long been of opinion, that Georgia never could be a flouriſhing province. Mean-time, he went on in his uſual way, and with his uſual ſucceſs at London, Briſtol, and Glouceſter, during the winter. And in February, 1749, made an excurſion to Exeter and Plymouth, where he found a ſtrange alteration in the people, ſince he had been firſt there, about five years before; they now received him with the greateſt joy, and were importunate to hear him; and many of them gave proofs of a ſolid converſion to GOD.—"Now, (ſays he) Plymouth ſeems to be quite a new place to me." As his health was impaired in London, he loved to range (as he calls it) after precious ſouls. Though he never wanted to make a ſect, or to ſet himſelf at the head of a party.

"I HAVE ſeen enough of popularity, (ſays he) to be ſick of it; and did not the intereſt of my bleſſed Maſter require my appearing in public, the world ſhould hear but little of me hence-forward." Yet he could not think of remitting his diligence in the work of the goſpel. "I dread the thoughts of flagging in the latter ſtages of my road," is an expreſſion that he often uſes in writing to his friends. He was frequently very ill; but he imagined preaching

ing and travelling did him ſervice. "Fear not your weak body, (ſays he, in a letter to Mr. Hervey,) we are immortal till our work is done. CHRIST's laborers muſt live by miracles; if not, I muſt not live at all; for GOD only knows what I daily endure.—My continual vomitings almoſt kill me, and yet the pulpit is my cure, ſo that my friends begin to pity me leſs, and to leave off that ungrateful caution, 'Spare thyſelf.' I ſpeak this to encourage you.*

IN March, 1749, he returned to London from an excurſion of about ſix hundred miles in the weſt, where he had the pleaſure of ſeeing that his former viſits had been bleſſed with abundant ſucceſs. In May he went to Portſmouth, and preached every day for more than a week, to very large and attentive auditories. Many were brought under convictions, prejudices ſeemed to be univerſally removed, and people, that a few days before were ſpeaking all manner of evil againſt him, were very deſirous of his longer ſtay to preach the goſpel among them.

JUNE 24, he writes from Briſtol: "Yeſterday GOD brought me here, after having carried me a circuit of about eight hundred miles, and enabled me to preach, I ſuppoſe, to upwards of a hundred thouſand ſouls. I have been in eight Welch counties, and, I think, we have not had one dry meeting. The work in Wales is much upon the advance, and likely to increaſe daily. Had my dear Mr. Hervey been there, to have ſeen the ſimplicity of ſo many dear ſouls, I am perſuaded he would have ſaid, *Sit anima mea cum Methodiſtis.*" IN

* About this time, he wrote "Remarks on a Pamphlet, entitled, The Enthuſiaſm of Methodiſts and Papiſts compared." Wherein (with a candor very uncommon in controverſial writings) he ſays, "Several miſtakes in ſome parts of my paſt writings and conduct are acknowledged, and my preſent ſentiments concerning the Methodiſts explained." See his Works, Vol. IV.

In the month of July and Auguſt he was at London, Briſtol, Plymouth, Biddeford and Exeter. When he returned to London, he had the pleaſure of a viſit from two German miniſters, who had been laboring among the Jews, and, it is ſaid, had been made inſtrumental in converting many of them.

In the month of September he went into Northamptonſhire and Yorkſhire; and preached at Oundle, Abberford, Leeds, and Haworth, where good Mr. Grimſhaw (who was ſo indefatigable in his endeavors to bring ſouls to CHRIST) was miniſter. In his church they had above a thouſand communicants, and in the church-yard about ſix thouſand hearers. At Leeds, the auditory conſiſted of above ten thouſand. Thither Mr. WHITEFIELD was invited by one of the Rev. Mr. Weſley's preachers, and by the ſocieties. And Mr. Charles Weſley coming there, gave notice of him to the people, and alſo introduced him to the pulpit in Newcaſtle, where he preached four times, and twice without doors.

It being now late in the year, he did not go forward to Scotland, but returned to London, after having preached about thirty times in Yorkſhire, and above ten times in Cheſhire, and Lancaſhire. He was alſo at Sheffield and Nottingham. And the congregations were every where large and ſerious. Only in one or two places, he had a little rough treatment; but this he did not mind, while he had reaſon to think many received real benefit. He arrived in London about the middle of November, and continued there till the beginning of February, employed in his uſual manner. Having offered to aſſiſt, occaſionally, at Weſt-ſtreet chapel, it was accepted. Accordingly he preached four or five times there, and adminiſtered the ſacrament twice or thrice. Congregations were very large.

FEBRUARY 6, 1750, he writes from Glouceſter.

"Though

"Though I left London in a very weak condition, and the weather was but bad, I came here on Friday-evening, and was ſtrengthened to preach on Saturday, and likewiſe on Sunday evening, and twice the ſame day in the country, at the New-houſe and at Hampton." And again from Briſtol, February 12. "Since I wrote laſt, we have been favored both in Glouceſter city, and in the country, with pleaſant and delightful ſeaſons. I have preached about twenty times, within theſe eight or nine days; and though frequently expoſed to rain and hail, am much better than when I left London." From Briſtol he went to Exeter, and to Plymouth, and in his way met with the Rev. Mr. Pearſall, a diſſenting miniſter at Taunton and Mr. Darracott at Wellington; both of whom he ſpeaks of in his Letters with the higheſt regard. At Plymouth he preached twelve times in ſix days, and the longer he preached, he had the greater number of hearers. His friends grew more zealous, and the fury of his enemies began to ſubſide. From thence he travelled near to the Land's end, preaching in a great many places, ſuch as Taviſtock, St. Ginny's,† Port Iſaac, Camelford, St. Andrews, Redruth, Gwinnop, St. Mewens. All this he accompliſhed before the 21ſt of March, when we find him again at Exeter. "Invitations, (ſays he) are ſent to me from ſeveral places. I want more tongues, more bodies, more ſouls for the LORD JESUS. Had I ten thouſand, he ſhould have them all."

IN April he was at London and Portſmouth. And in May went to Aſhby, to wait on Lady Huntingdon, who had been ill. In his way thither, he had a moſt comfortable

† "Four of Mr. Weſley's preachers were preſent, and three clergymen, Mr. Bennet, aged fourſcore, Mr. Thompſon, and Mr. Grigg." "I found, as I went along, a moſt bleſſed work had been carried on by the inſtrumentality of the Mr. Weſleys, and their fellow-laborers." M. S.

comfortable interview with the Rev. Dr. Doddridge, Mr. Hervey*, and Dr. ——. But at Aſhby, where it might have been leaſt expected, there was a riot made before Lady Huntingdon's houſe, while the goſpel was preaching: and in the evening ſome people, in their return home, narrowly eſcaped being murdered. The Juſtice being informed, ſent a meſſage, in order to bring the offender before him. "So that I hope, (ſays Mr. WHITEFIELD) it will be, overruled for great good, and that the Goſpel, for the future, will have free courſe."

AFTER he left Aſhby, he preached at Radcliff Church, Nottingham and Sutton with great ſucceſs.

"At

* Mr. Hervey thus wrote of his interview to a friend: "I have ſeen lately, that moſt excellent miniſter of the ever-bleſſed JESUS, Mr. WHITEFIELD. I dined, ſupped, and ſpent the evening with him at Northampton, in company with Dr. Doddridge, and two pious, ingenious clergymen of the Church of England, both of them known to the learned world by their valuable writings. And ſurely, I never ſpent a more delightful evening, or ſaw one that ſeemed to make nearer approaches to the felicity of heaven. A gentleman of great worth and rank in the town, invited us to his houſe, and gave us an elegant treat; but how mean was his proviſion, how coarſe his delicacies, compared with the fruit of my friend's lips; they dropped as the honey comb, and were a well of life. Surely, people do not know that amiable and exemplary man, or elſe, I cannot but think, inſtead of depreciating, they would applaud and love him. For my part, I never beheld ſo fair a copy of our LORD, ſuch a living image of the SAVIOR, ſuch exalted delight in GOD, ſuch enlarged benevolence to man, ſuch a ſteady faith in the divine promiſes, and ſuch a fervent zeal for the divine glory; and all this, without the leaſt moroſeneſs of humor, or extravagancies of behavior; ſweetened with the moſt engaging chearfulneſs of temper, and regulated by all the ſobriety of reaſon, and wiſdom of Scriptures; inſomuch, that I cannot forbear applying the wiſe man's encomium of an illuſtrious woman, to this eminent miniſter of the everlaſting Goſpel: "Many ſons have done virtuouſly, but thou excelleſt them all."

'At Nottingham, (ſays he) ſeveral came to me, enquiring, What they ſhould do to be ſaved? I preached there four times. One evening Lord S. and ſeveral gentlemen, were preſent, and behaved with great decency. Many thouſands attended. Yeſterday-morning I breakfaſted with three diſſenting miniſters; and Mr. P——s, who told me, that Lady P—— deſired he would preſs me to preach at the church. Yeſterday, in the afternoon, I preached at Sutton: and this morning at Mansfield." After leaving that place, he went to Rotherham and Sheffield. He was at Leeds in the end of May, and obſerves, "Methinks, I am now got into another climate, where there are many of GOD's people." From thence he went to Mancheſter, Roſindale, and ſeveral other parts of Lancaſhire, Kendal, Whitehaven, Cockermouth, preaching generally twice a-day, and arrived at Edinburgh, July 6. Having preached near a hundred times ſince he left London, and by a moderate computation, to above a hundred thouſand ſouls. "It is amazing (he writes) to ſee how people are prepared, in places where I never was before. What ſhall I render to the Lord?"

AT Edinburgh and Glaſgow, (in which places he ſpent the month of July, 1750) he was received, as uſual, in the moſt loving and tender manner, preaching generally twice a day to great multitudes, whoſe ſerioufneſs, and earneſt deſire to hear him, made him exert himſelf rather beyond his ſtrength. "By preaching always twice, (ſays he) and once thrice, and once four times in a day, I am quite weakened; but I hope to recruit again. I am burning with a fever, and have a violent cold; but CHRIST's preſence makes me ſmile at pain, and the fire of his love burns up all fevers whatſoever." He left Edinburgh, Auguſt 4, and ſoon found himſelf much better for riding. At Berwick, one of the miniſters ſent him an offer of his pulpit, and he was informed that many more round

that

that town were willing to do the ſame. At his return to London, he preached ſeveral times at Weſt-ſtreet Chapel. He had alſo the pleaſure of Mr. Hervey's company, who, at his deſire, came up to town, and lodged in his houſe. In the months of September and October he made excurſions to Portſmouth, Chatham, Glouceſter, Birmingham, Everſham, Wedneſbury, and Nottingham; "ranging about (as he expreſſes it) to ſee who would believe the Goſpel-report." And was particularly ſucceſsful at Chatham and Canterbury.

He ſpent the winter in London, in his uſual buſy and laborious way, and with equal ſucceſs. He was confined, near a fortnight, to his room by a violent fever, and inflammation of the lungs; but before the 17th of December, he was able to preach again. And in the latter end of January, 1751, he rode poſt to Aſhby, being alarmed with the accounts of Lady Huntingdon's dangerous illneſs, and the afflictions with which it has pleaſed God to viſit her family. He writes from Aſhby, January 29. "Bleſſed be God, Lady Huntingdon is ſomewhat better. Entreat all our friends to pray for her. Her ſiſter-in-law, Lady Frances H——, lies dead in the houſe. She was a retired Chriſtian, lived ſilently, and died ſuddenly without a groan. May my exit be like hers. Almoſt all the family have been ſick in their turns."

Having left London, March 5, he went again into Glouceſterſhire, and to Briſtol, and preached at Taunton and Wellington, in his way to Plymouth. April 11, he was at Exeter, and writes thus to Mr. Hervey: Some good, I truſt, is to be done, this ſpring to many ſouls. This weſtern circuit, I believe has been bleſſed already. I have preached about forty times ſince I left London, and have been enabled ſeveral times to ride forty miles a-day. I find this ſenſibly refreſhes me. I wiſh you could ſay ſo too.

At

At Plymouth we had ſweet ſeaſons; and on Tueſday laſt I met with a young clergyman, who was awakened under my preaching ſeven years ago. He has been at Cambridge, and was ordained by the Biſhop of Exeter. He is followed much, and I ſuppoſe, will ſoon be reproached for his Maſter's ſake. I hope you will find ſtrength to proceed in your book."

FROM Exeter he ſet out on a tour through Wales, where, in about three weeks, he rode near five hundred miles, and preached generally twice a-day; and from hence, he made his viſit to Ireland, which had been in his thoughts ſome time.

CHAP. XV.

From his firſt Viſit to Ireland, *to his opening the New Tabernacle at* London, *in the Year* 1753.

AFTER a paſſage of five days from Wales, he arrived May 24, 1751, at Dublin, where he was gladly received, and lodged at the houſe of Mr. L——, and preached every morning and evening, as uſual in other places: "Surely (ſays he) here are many converted ſouls, among whom are two or three ſtudents, and ſeveral ſoldiers. At firſt the greatneſs and hurry of the place ſurprized me; but thanks be to the LORD of the harveſt, here, as well as elſewhere, the fields are white, ready unto harveſt. Congregations are large, and hear as for eternity." And again: Athlone, June 10. For this week paſt, I have been preaching twice almoſt every day in ſome country towns. I find, through the many offences that have lately been given, matters were brought to a low ebb.

ebb. But the cry now is, "Methodiſm is revived again."* At Limerick he preached ſeven times to large and affected auditories, and twice at Cork, (where the Methodiſts had lately been mobbed) to a great body of people, with all quietneſs. From thence he went to Bandon and Kinſale, where a like bleſſing attended his preaching. At his return to Cork, the numbers and affections of his hearers increaſed. At Belfaſt alſo he was detained ſome days beyond his intention, by the people's importunity, and preached at Liſburn, Lurgun, the Maize, and Lambag, towns and places adjacent. So many attended, and the proſpect of doing good was ſo promiſing, that he was ſorry he had not come to the north of Ireland ſooner. But he haſted to pay another viſit to Scotland, before he embarked for America, which he was intent upon doing before winter.

He therefore came over in the beginning of July, 1751, from Belfaſt to Irvine, where, at the deſire of the magiſtrates, he preached to a great congregation; and ſo proceeded to Glaſgow. From this place he writes, July 12. "Though I preached near eighty times in Ireland, and God was pleaſed to bleſs his word, yet Scotland ſeems to be a new world to me. To ſee the people bring ſo many Bibles, turn to every paſſage when I am expounding, and hanging, as it were, upon me to hear every word, is very encouraging. I feel an uncommon freedom here; and talking with the winter as well as with the ſummer ſaints, feeds and delights my heart."§ At this time he

* In the MSS. he ſays, "I took a journey from near Haverford-weſt to Ireland, where a yet greater work had been begun and carried on to a high degree, amidſt prodigious oppoſition; numbers converted, not only from Popery, but to Jesus Christ, at Athlone, Dublin, Limerick, Cork, and various other places."

§ Here it may be proper, once for all, to take notice of ſome

he was glad to understand that Mr. Dinwiddie, brother-in-law to the Rev. Mr. MacCulloch, of Cambuslang, was made Governor of Virginia. In that province there had been a considerable awakening for

some particulars relating to Mr. WHITEFIELD's visits to Scotland, which he continued till within a few years of his death.

Though after the years 1741, and 1742, there was no such extensive new awakenings, Mr. WHITEFIELD's coming was always refreshing to serious persons, and seemed to put new life into them: and also to be the means of increasing their number. His preaching was still eminently useful in various respects. In the first place it had an excellent tendency to destroy the hurtful spirit of bigotry, and excessive zeal for smaller matters; and to turn men's attention to the great and substantial things of religion. Another effect was, that it drew several persons to hear the gospel, who seldom went to hear it from other ministers. Again, young people in general were much benefitted by his ministry, and particularly young students, who became afterwards serious evangelical preachers. Lastly, his morning discourses, which were mostly intended for sincere, but disconsolate souls, were peculiarly fitted to direct and encourage all such in the Christian life. And his addresses in the evening to the promiscuous multitudes who then attended him, were of a very alarming kind. There was something exceedingly striking in the solemnity of his evening congregations in the Orphan-house park at Edinburgh, and High-church-yard of Glasgow, especially towards the conclusion of his sermons, (which were commonly very long, though they seemed short to the hearers) when the whole multitude stood fixt, and like one man hung upon his lips with silent attention, and many under deep impressions of the great objects of religion, and the concerns of eternity.—These things will not soon be forgotten; and it is hoped the many good effects, which, by the divine blessing attended them, never will.

His conversation was no less reviving than his sermons. Many in Edinburgh and Glasgow are witnesses of this, especially at Glasgow, when in company with his good friends, Mr. MacLaurin, Mr. Robert Scott, &c. one might challenge the sons of pleasure with all their wit, good humor, and gaiety,

for ſome years paſt, eſpecially in Hanover-county and the places adjacent. As the miniſters of the eſtabliſhment did not favor the work, and the people had put themſelves under the care of the New-York ſynod,

ty to furniſh entertainment ſo agreeable. At the ſame time every part of it was not more agreeable, than it was uſeful and edifying.

His friends in Scotland, among whom were many of all ranks, from the higheſt to the loweſt, were very conſtant and ſteady in their great regard for him. And his oppoſers grew more and more mild. Some anonymous pamphlets were written againſt him at his firſt coming: But theſe ſoon died and were forgotten. Afterwards a number of ſtories were handed about to his diſadvantage; but upon enquiry, it was found either that matters were miſrepreſented or exaggerated; or that there was no foundation for ſuch reports at all. In ſhort, when they were traced to their origin, they rather turned out to his honor. He uſed to ſmile at good Mr. MacLaurin's honeſt zeal, who on ſuch occaſions ſpared no pains to come at the truth, and when he had diſcovered it, was no leſs eager to communicate the diſcovery to others, for the vindication of Mr. WHITEFIELD's character, in which he thought the credit of religion was concerned. The following inſtance is well remembered: One Lieutenant Wright alledged, that Mr. WHITEFIELD had kept back money ſent by a gentlewoman to her ſon in America; this coming to Mr. MacLaurin's ears, he was reſtleſs till he procured a meeting betwixt Mr. WHITEFIELD and his accuſer. They met; Mr. Wright did not retract what he had ſaid. Upon which a letter was inſtantly wrote to the mother at London; and her anſwer being received, a confutation of the calumny was publiſhed in the Glaſgow Courant in the following terms: "October 31, 1748. A ſtory having been ſpread in this town of Mr. WHITEFIELD's having received twenty pounds ſterling from a gentlewoman in London, to give to her ſon in Georgia; whereas he had received only three guineas, which he had returned to the gentlewoman when he came back from Georgia, her ſon having been gone from thence before his arrival; a letter was wrote to London to clear up this affair, to which the gentlewoman has ſent this anſwer: 'Sir, this is to aſſure you, that I received of Mr. John Stevens the three guineas, which was the full ſum that I gave you for my ſon. I hope it is only a falſe aſ-

perſion

ſynod, they met with diſcouragements from thoſe in power. However, Mr. Samuel Davies (afterwards preſident of the college of New-Jerſey) being licenſed, was ſettled over a congregation; and the religious concern ſo increaſed, that one congregation was multiplied to ſeven. There was now an agreeable proſpect that theſe good people would have the ſame privileges ſecured to them, which diſſenting Proteſtants enjoy at home. AUGUST

perſion on him; for I never heard that he ſhould ſay any ſuch thing, being three months in England. I am, &c. September 13, 1748.' There is likewiſe a receipt come down, dated September 3, to Mr. Stevens. Both the letter and receipt are to be ſeen in the hands of the publiſher."

But, indeed, Mr. WHITEFIELD's whole behavior was ſo open to the eyes of the world; and his character, after it had ſtood many attacks from all quarters, came at laſt to be ſo throughly eſtabliſhed, that ſeveral of his oppoſers in Scotland ſeemed rather to acquire a certain degree of eſteem for him; at leaſt, they all thought proper to give over ſpeaking againſt him.

When he was at Glaſgow, he always lodged with Mr. James Niven, merchant above the Croſs; till towards the end of his life, his aſthmatic diſorder made the town-air diſagree with him. And then he went out in the evenings, and ſtayed with his good friend Mr. MacCulloch, at Cambuſlang.

A perſon of eminence, whom a ſincere eſteem of Mr. WHITEFIELD made attentive to his reception and miniſtrations in Scotland, from firſt to laſt, writes thus to the compiler:

"Edinburgh, January, 1772. I think more might be ſaid with great juſtice, concerning the effects of his miniſtry in Scotland, after the firſt two years; as there was always a remarkable revival followed each of his viſits; which many of the miniſters teſtified from their particular knowledge, eſpecially by the number of new communicants.—Mention might be made of the great number of miniſters in Scotland, that employed him, and of the many affectionate letters he received from them, of which there were a good many printed both in the London and Glaſgow Weekly Hiſtories, from ſome of the moſt eminent men in the Church, who had employed him to preach in their pulpits, and continued ſo to do, when opportunity offered; except in the Preſbytery of Edinburgh; and even there, the Magiſtrates always allowed him a church to preach in, every time he came."

AUGUST 6, he ſet out from Edinburgh for London, in order to embark a fourth time for America. He had thrown up much blood in Edinburgh; but the journey he was now upon had a good effect in recovering him from that illneſs; and as he went along, he was much refreſhed with the accounts he received of the happy fruits of his miniſtry at Kendal the year before. After a ſorrowful parting with his friends in England, which grew ſtill more diſtreſſing to him, he went aboard the Antelope, Captain MacLellan, bound for Georgia with Germans; and took along with him ſeveral children.

HE arrived at Savannah, October 27, and found the Orphan-houſe in a flouriſhing condition. "Thanks be to God (ſays he) all is well at Betheſda. A moſt excellent tract of land is granted to me very near the houſe, which in a few years, I hope will make a ſufficient proviſion for it. From November, 1751, to the beginning of April, 1752, he was partly at Betheſda, and partly in South Carolina, ſtill upon the ſtretch in his Maſter's work. I intend, (ſays he) by his aſſiſtance, now to begin; for as yet, alas! I have done nothing." And again, "O that I may begin to be in earneſt! It is a new year; GOD quicken my tardy pace, and help me to do much work in a little time! this is my high ambition."

BEING warned by what had happened to him formerly, he did not venture to ſtay the ſummer ſeaſon in America; but took his paſſage in the end of April, for London. At his arrival, he perceived he had returned in a very good time; for Georgia was ſoon to be taken into the hands of Government, and put on the ſame footing with other colonies, which gave ground to hope that it would ſoon become a flouriſhing province. This was joyful news. He now thought Providence was appearing for Georgia and Betheſda. He determined therefore to ſell his

plantation,

plantation, and to carry all his ſtrength to the Orphan-houſe.

About the middle of June, he planned a new rout. "Next week, (ſays he) God willing, I ſhall go to Portſmouth, from thence to Bath, then to the weſt, then to Wales, and from thence, may be, to Scotland and Ireland." Accordingly we find his letters of this period, dated at Portſmouth, Briſtol, Cardiff, Haverford-weſt. In returning to Briſtol, he attended an aſſociation, where were preſent about nine clergy, and near forty other laborers, of whom he writes: "I truſt all are born of God, and deſirous to promote his glory, and his people's good. All was harmony and love."

August 17, he was in London. His letter of this date, to his acquaintance Dr. F——, the celebrated electrical philoſopher, deſerves particular notice. "I find you grow more and more famous in the learned world. As you have made a pretty conſiderable progreſs in the myſteries of electricity, I would now humbly recommend to your diligent unprejudiced purſuit and ſtudy, the myſtery of the new birth. It is a moſt important, intereſting ſtudy, and when maſtered, will richly anſwer and repay you for all your pains. One at whoſe bar we are ſhortly to appear, hath ſolemnly declared, that without it, we cannot enter the kingdom of heaven. You will excuſe this freedom. I muſt have *aliquid Chriſti* in all my letters."

From London he took another tour to Edinburgh, where he arrived in the beginning of September, 1752. In his way he preached twice at Lutterworth, (the famous John Wickliff's pariſh) and at Leiceſter; and in both places was informed afterwards that good was done. At Newcaſtle, he was as it were arreſted to ſtay, and preached four times to great congregations. At

At Edinburgh and Glaſgow (in which places he continued till the 10th of October) he was employed as uſual. He writes from Glaſgow, September 29; "At Edinburgh great multitudes, among whom were abundance of the better ſort, attended twice every day. Many young miniſters and ſtudents have given cloſe attendance, and I hear of ſeveral perſons that have been brought under deep convictions. I intend to ſend you copies of two letters from a Highland ſchoolmaſter, who is honored of God to do much good among the poor Highland children." "I have brave news ſent me from Leiceſter and Newcaſtle, and have ſtrong invitations to Yorkſhire and Lancaſhire. What a pity it is that the year goes round ſo ſoon."*

In his way back to London, he preached at Berwick, Alnwick, Morpeth, and Newcaſtle. From Sheffield he writes, November 1. "Since I left Newcaſtle, I have ſcarce known ſometimes, whether I have been in heaven or on earth. At Leeds, Burſtall, Howarth, Halifax, &c. thouſands and thouſands have flocked twice or thrice a-day to hear the word of life. I am now come from Bolton, Mancheſter, Stockport, and Chinly. Yeſterday I preached in a Church. Four ordained miniſters, friends to the work of God, have been with me. The word hath run ſo ſwiftly at Leeds, that friends are come to fetch

* In 1752, the General Aſſembly of the Church of Scotland, upon a diviſion of the houſe, by a few votes depoſed Mr. Gilleſpie; which afterwards gave occaſion to the ſociety called the Preſbytery of Relief. Mr. Whitefield being informed of the circumſtances of that affair, writes thus—"I wiſh Mr. Gilleſpie joy. The Pope I find has turned Preſbyterian —The Lord reigns, that is enough for us." And again, —"Now will Mr. Gilleſpie do more good in a week, than before, in a year. How blind is Satan! What does he get by caſting out Christ's ſervants? I expect that ſome great good will come out of theſe confuſions."

fetch me back, and am now going to Rotherham, Wakefield, Leeds, York and Epworth. GOD favors us with weather, and I would fain make hay whilſt the ſun ſhines.—O that I had as many tongues, as there are hairs upon my head! the ever-loving, ever-lovely JESUS, ſhould have them all. Fain would I die preaching."

NOVEMBER 10, he arrived at London, and proceeded in his uſual way at the Tabernacle. December 15, he ſays. "My hands are full of work; and I truſt I can ſay, the LORD cauſes his work to proſper in my unworthy hands. More bleſſed ſeaſons we never enjoyed. Our ſacramental occaſions have been exceedingly awful and refreſhing."

HE now began to think of erecting a new Tabernacle, a large building eighty feet ſquare; which he accompliſhed in the ſpring and ſummer following.

ABOUT this time alſo, we find Mr. Hervey and him employed in reviſing each other's manuſcripts. Of Mr. Hervey's he ſays: "For me to play the critic on them, would be like holding up a candle to the ſun. However, I will juſt mark a few places, as you deſire. I foretel their fate; nothing but your ſcenery can ſcreen you. Self will never bear to die, though ſlain in ſo genteel a manner, without ſhewing ſome reſentment againſt its artful murderer." Again, 'I thank you a thouſand times for the trouble you have been at in reviſing my poor compoſitions, which I am afraid you have not treated with a becoming ſeverity. How many pardons ſhall I aſk for mangling, and I fear murdering your *Theron* and *Aſpaſio*. If you think my two ſermons will do for the public, pray return them immediate . I have nothing to comfort me but this, that the L D chuſes the weak things of this world to confou he ſtrong, and things that are not, to bring to nought the things that are. I write for the poor, you for the polite and noble;

—GOD

—GOD will assuredly own and bless what you write.'

HE was much affected about this time with the death of one Mr. Steward, a Minister that began to be popular in the church, but soon entered into his rest. "When I met the workmen to contract about the building, I could scarce bear to think of building Tabernacles. Strange! that so many should be so soon discouraged, and we continued. Mr. Steward spoke for his LORD, as long as he could speak at all. He had no clouds nor darkness. I was with him till a few minutes before he slept in JESUS."

MARCH 1, 1753, he laid the foundation of the new Tabernacle, and preached from Exod. xx. 24. During the building thereof, he preached in Moorfields, Spittalfields and other places in London, and made excursions to Chatham, Sheerness, and Braintree.

IN the month of April, he went to Norwich for a few days, preaching twice a-day to thousands, who attended with the greatest eagerness. At his evening sermons, some rude people made opposition, but without effect. At this time also he published his Expostulatory Letter to Count Zinzendoff, which is in the 4th vol. of his works.

IN May he made another excursion to Narboth, Pembroke, Haverford-west, &c. where congregations were large, and a gracious melting seemed to be among the people. Within little more than a fortnight he rode three hundred and fifty miles, and preached above twenty times.

SUNDAY, June 10, 1753, he opened his new Tabernacle, preaching in the morning from 1. Kings, viii. 11. and in the evening from 1. Chron. xxix. 9.

CHAP.

CHAP. XVI.

From his opening the New Tabernacle in Moorfields, *to his preaching at the Chapel in* Tottenham-Court Road, 1756.

MR. WHITEFIELD having preached in London at his Tabernacle for a few days with his uſual fervor and ſucceſs, and to large congregations, in the end of the month of June, ſet out towards Scotland. In his way he had deſirable meetings at Oulney and Northampton. He preached alſo at Lieceſter, and Nottingham, where a great multitude came to hear, and at Sheffield. In his way to Leeds, next morning, he preached at Rotherham and Wakefield. At the former place he had been diſturbed twice or thrice, and was almoſt determined to preach there no more. But he found this would have been a raſh determination; for ſome who had been bitter perſecutors, now received him gladly into their houſe, and owned that GOD had made him inſtrumental in their converſion. At Leeds he had great ſucceſs. At York alſo he preached four times. Twice they were diſturbed, and twice had very agreeable ſeaſons. At Newcaſtle he preached ſeven times, and once at Sunderland to great multitudes who were deeply impreſſed. At five in the morning the great room was filled, and on the LORD'S day, the congregation without was exceeding large. In ſhort, the proſpect all around was ſo promiſing, that he almoſt repented of his engagement to go to Scotland, and reſolved to come back as ſoon as poſſible.

HE proceeded however according to his promiſe, and having ſpent ſome days at Edinburgh and Glaſgow

gow in his uſual laborious and earneſt manner, and with uſual acceptance, he returned to England, Auguſt 7.*

All this time he preached twice or thrice a-day, and once five times. This he found rather too much for his ſtrength. But he ſtill went on, often expreſſing his deſires and hopes ſoon to ſee his divine Maſter in glory.

On his return to England, he went from Newcaſtle to Stockton, Oſmotherly, York and Leeds. He aſſiſted at the ſacrament at Howarth, where they had a very extraordinary ſeaſon, and a vaſt number of communicants. He went as far as Bolton, Mancheſter and Stockport. The more he preached, the more eager the people ſeemed to be. The laſt part of his circuit was to Lincolnſhire, Rotherham, Sheffield, Nottingham, and Northampton. He returned to London in the latter end of September, having travelled

* After he had been in Glaſgow, the following paragraph appeared in the Newcaſtle Journal, Auguſt 11, 1753. "By a Letter from Edinburgh we are informed, that on the ſecond inſtant Mr. Whitefield, the Itinerant, being at Glaſgow, and preaching to a numerous audience near the Play-houſe lately built, he inflamed the mob ſo much againſt it, that they ran directly from before him, and pulled it down to the ground. Several of the rioters are ſince taken up, and committed to goal."

It would not have been worth while to tranſcribe this, were it not another ſpecimen of the unaccountable liberties taken by ſome of the oppoſers of Mr. Whitefield in telling their ſtories concerning him. The fact was this. Mr. Whitefield being informed that the Players had lately come to Glaſgow, and had met with ſome encouragement, took occaſion in his ſermons to preach againſt Play-houſes, and to repreſent their pernicious influence on religion and morality, eſpecially in a populous, commercial city, and the ſeat of a Univerſity. But there was no riot. It was the proprietor of the Play-houſe (at that time a ſlight temporary booth, ſupported by the old walls of the Biſhop's caſtle) who ordered his workmen to take it down.

velled about twelve hundred miles, and preached a hundred and eighty times to many thouſands.

His ſtay in London was but ſhort, for in the month of October he took another tour to Staffordſhire. A new ſcene of uſefulneſs ſeemed to open to him, while he preached at Oulney, at Oxen, near Harborough, Boſworth, Kettering and Bedford; at all which places he preached in one week. At Birmingham alſo, and ſeveral adjacent places, the people flocked to hear the goſpel. At a place near Dudley, called Guarnall, he was informed of a whole company that were awakened by reading his ſermons. He met with others awakened years ago, and heard of a notorious perſecutor and drunkard, who had been powerfully ſtruck. He loved to break up new ground, as he expreſſes it; and had the pleaſure to find ſometimes that his way was prepared by the bleſſing which God had given to his writings, particularly at Alperam in Cheſhire, and at Liverpool, where a perſon that had received benefit by reading his ſermons, met him at landing, and took him to his houſe. All was quiet here, and at Cheſter, where he preached four times, and had ſeveral of the clergy in his congregations. But at Wrexham and Nantwich (where a Methodiſt meeting-houſe had lately been pulled down) he was diſturbed by the mob, and forced to remove his congregation to a place a little out of town.

Thus he went on, returning at times for a few days to London. And November 16, writes from Glouceſter, "After Lord's-day, I am bound for Briſtol and Plymouth, and hope to get into my winter-quarters for ſome time before Chriſtmas. Glad ſhould I be to travel for Jesus all the year round. It is more to me than my neceſſary food.

On Sunday, November 25, he opened the new Tabernacle at Briſtol, which he obſerves "was large, but not half large enough; for if the place could contain

tain them, near as many would attend as in London." He alſo preached twice, in his brother's great houſe, to the quality. Though it was ſo late in the year, he ſet out for Somerſetſhire, and preached ſeveral times in the open air, at ſeven o'clock at night. "My hands and body, (ſays he) were pierced with cold; but what are outward things, when the ſoul within is warmed with the love of GOD? The ſtars ſhone exceeding bright: by an eye of faith, I ſaw Him who called them all by their names. My ſoul was filled with a holy ambition, and I longed to be one of thoſe who ſhall ſhine as the ſtars for ever and ever." At this time his friend and fellow-laborer, the Rev. Mr. John Weſley, had, by his extraordinary labors, brought his life into great danger, of which Mr. WHITEFIELD thus writes; "Briſtol, December 3, 1753. I am haſtening to London, to pay my laſt reſpects to my dying friend. The phyſicians think his diſeaſe is a galloping conſumption. I pity the church, I pity myſelf, but not him. Poor Mr. Charles will now have double work. But we can do all things through CHRIST ſtrengthening us!" His letters to both the brothers on this occaſion are very affectionate and ſympathizing. And he ſoon had the pleaſure of ſeeing Mr. Weſley recover. December 26, he had a viſit from Meſſieurs Tennent and Davies from America, who came over to procure contributions for the College of New-Jerſey. As they were commiſſioned to apply for a general collection in Scotland, he gave them recommendatory letters, and heartily endeavored to promote their deſign. He ſtayed in London all the winter of 1753,* longing for a ſpring campaign,

* His Letters written about the beginning of the new year, ſhew the habitual frame of his mind. "Near forty years old, and ſuch a dwarf! The winter come already, and ſo little done in the ſummer." Again, "I heartily wiſh your Lordſhip,

campaign (as he expreſſes it,) that he might begin to do ſomething for his divine Maſter.

MARCH 7, 1754, having got twenty-two poor deſtitute children under his care, he embarked with them for America, by way of Liſbon, where he ſtayed from the 20th of March, to the 13th of April.

FROM Liſbon he writes: "The air agrees with my poor conſtitution extremely, and through divine aſſiſtance, I hope what I ſee will alſo much improve my better part, and help to qualify me better for preaching the everlaſting goſpel: again a gentleman hath moſt gladly received me into his houſe, and behaves like a friend indeed. To day I dine with the Conſul. Every day I have ſeen or heard ſomething, that hath a native tendency to make me thankful for the glorious reformation." After ſight of ſome popiſh proceſſions, which were new and very ſtriking to him, he ſays, "I returned to my lodgings not a little affected, to ſee ſo many thouſands led away from the ſimplicity of the goſpel, by ſuch a mixture of human artifice and blind ſuperſtition, of which, indeed, I could have formed no idea, had I not been an eye-witneſs." He was ſtill more ſhocked at the proceſſion of St. Francis; and moſt of all at the ſight of near two hundred penitents paſſing along the ſtreets in a moon ſhine night, dragging along heavy chains faſtened to their ancles, which made a diſmal rattling, moſt of whom whipped and laſhed themſelves with cords, and with flat bits of iron; and ſome of them ſtruck ſo hard, that their backs were quite red, and very much ſwelled. He wrote a deſcription of this to his friend, with expreſſions of praiſe and gratitude to Providence for the great wonder of the Reformation, and for delivering

ſhip, not the compliments but the bleſſings of the ſeaſon; even all thoſe bleſſings that have been purchaſed for a loſt world, by the death and ſufferings of an incarnate GOD."

delivering Britain from the return of ſuch ſpiritual ſlavery, by defeating the unnatural rebellion. "Bleſſed be GOD, (ſays he) the ſnare is broken and we are delivered. O for Proteſtant practices to be added to Proteſtant principles." He further obſerves, "The preachers here have alſo taught me ſomething; their action is graceful, *Vividi oculi, vividæ manus, omnia vivida.* Surely our Engliſh preachers would do well to be a little more fervent in their addreſs. They have truth on their ſide; why ſhould ſuperſtition and falſhood run away with all that is pathetic and affecting?" His two laſt letters from Liſbon contain a long and lively deſcription of the ſuperſtitious farces which he ſaw acted on Holy Thurſday, as they call it, and Good Friday; which he concludes with very ſerious reflections, and expreſſions of pity towards the poor deluded people, who are not allowed to examine matters by the word of GOD.

AFTER a paſſage of ſix weeks from Liſbon, he arrived at Beaufort, in South Carolina, May 27, with his Orphan charge, all quite well. Having ſettled them in his family in Georgia, which now conſiſted of above a hundred, and ſpent ſome time in Carolina, he took a journey to the northward. At Charleſton, (ſays he) and other parts of Carolina, my poor labors have met with the uſual acceptance, and I have reaſon to hope a Clergyman hath been brought under very ſerious impreſſions. My health is wonderfully preſerved. My wonted vomitings have left me, and though I ride whole nights, and have been frequently expoſed to great thunders, violent lightnings, and heavy rains, yet I am rather better than uſual, and as far as I can judge, am not yet to die. O that I may at length learn to begin to live. I am aſhamed of my ſloth and lukewarmneſs, and long to be on the ſtretch for God." He arrived at New-York by water, July 27, and preached backwards and forwards from New-York to Philadelphia,

Philadelphia, and Whitely Creek, till the middle of September. "Every-where, he obſerves, a divine power accompanied the word, prejudices were removed, and a more effectual door opened than ever, for preaching the goſpel." The latter end of September, he had once more the pleaſure of ſeeing his good old friend Governor Belchier at Elizabeth-Town (New-Jerſey.) And it being the New-Jerſey commencement, the Preſident and the Truſtees preſented Mr. WHITEFIELD with the degree of A. M. The meeting of the ſynod ſucceeded, before whom he preached ſeveral times, and had much ſatisfaction in their company. "To-morrow (ſays he) October 1, God willing, I ſhall ſet out with the worthy Preſident (Mr. Burr) for New-England, and expect to return back to the Orphan-houſe, through Virginia. This will be about a two thouſand miles circuit; but the REDEEMER'S ſtrength will be more than ſufficient." He had alſo ſome thoughts of going to the Weſt-Indies, had it been practicable, before his return to England.

HE arrived with Preſident Burr, at Boſton, October 9, and preached there a week with great acceptance. "At Rhode Iſland and Boſton (ſays he) ſouls fly to the goſpel, like doves to the windows. Oppoſition ſeems to fall daily." When he was at Boſton, he heard to his great joy that a Governor was at length nominated for Georgia, and that his friend Mr. Haberſham was made ſecretary; to whom he writes, "May the King of kings enable you to diſcharge your truſt, as becomes a good patriot, ſubject, and Chriſtian!" At this time, he went as far north as Portſmouth (New Hampſhire) preaching always twice and ſometimes thrice a day: his reception at Boſton was more favorable than that fourteen years before; and in general his labors ſeemed to be attended with as great a bleſſing as ever. He took leave of the Boſ-

ton

ton people at four in the morning, November 7, and went to Rhode Iſland; from thence through Maryland* and Virginia, where the proſpect of doing good was ſo promiſing, that he was ſorry he had not come ſooner. Many came forty or fifty miles to hear him; and a ſpirit of conviction and conſolation ſeemed to run through all the aſſemblies. Three churches were opened to him. Prejudices ſubſided; ſome of the rich and great began to think favorably of his miniſtrations; and ſeveral of the lower claſs came to him, and acknowledged what God had done for them by his preaching, when there before.

In the month of February, 1755, he got back to Charleſton, and from thence went to Savannah; continuing in theſe places till the latter-end of March, when he embarked for England. And on the 8th of May, arrived at Newhaven in Suſſex.

The firſt thing he took notice of, was the ſucceſs of the goſpel in his native country: "Glory be to the great Head of the Church! the word hath ſtill free courſe. The poor deſpiſed Methodiſts are as lively as ever; and in ſeveral churches, the goſpel is now preached with power. Many in Oxford are awakened to the knowledge of the truth, and I have heard almoſt every week of ſome freſh Miniſter or another, that ſeems determined to know nothing but Jesus Christ, and him crucified.† This conſideration ſeems to have reanimated him. He went on preaching earneſtly at London, Briſtol, Bath, and in Glouceſterſhire, till the month of Auguſt. Then he went to Norwich, and opened the Tabernacle there.

"At

* "At length I have got into Maryland, and into a family, out of which, I truſt, five have been born of God."

† In the M.S. he puts down the names of Jones, Romaine, Madan: of whom it appears he intended to have written more particularly.

"At this place, (fays he) notwithſtanding offences have come, there has been a glorious work begun, and is now carrying on, (Auguſt 30, 1755.) The polite and great ſeem to hear with much attention, and I ſcarce ever preached a week together with greater freedom."

AFTER this he went his northern circuit, and found reaſon to bleſs GOD for giving countenance to his labors all the way; particularly, at Northampton, Liverpool, Bolton, Manchester, Leeds, Bradford, and York.* But when he had been ſome days at Newcaſtle, he found it too late to go to Ireland, (as he once propoſed) or even to Scotland: He returned therefore to London, October 30, preaching twice and thrice a-day for two months, to many thouſands. At this time, he ſays, "Next to JESUS, my King and Country were upon my heart. I hope I ſhall always think it my bounden duty, next to inviting ſinners to the bleſſed JESUS, to exhort my hearers to exert themſelves againſt the firſt approaches of Popiſh tyranny, and arbitrary power.† O that we may be enabled to watch and pray, againſt all the oppoſition of Antichriſt in our hearts; for after all, there lies the moſt dangerous man of ſin. About the end of November, he preached in pain, occaſioned by a ſore throat, which was like to have terminated in an inflammatory quinſey. This obliged him, much againſt his will, to be ſilent a few days. As ſoon as the danger

* "At York, I hope, a fine gentleman was touched; and ſeveral I find were awakened there, and at Newcaſtle, at my laſt viſit."

† This refers to the encroachments made by the French upon the Britiſh Colonies in America; and their threatening Great Britain with an invaſion; which occaſioned a declaration of war againſt France next year.

danger ſeemed to be over, he fell to work again.*— He was now applied to by many ſerious perſons, to preach twice a-week at Long-acre Chapel, near the play-houſes. Being informed that the place was licenſed, he complied and preached there for the firſt time, on December 23, 1755; but met with great difficulties. The Biſhop of B—— ſent him a prohibition. There was alſo a number of ſoldiers, drummers, and many of the lower ſort of people, hired to diſturb him, by making a noiſe in the neighboring houſe, or yard, of one Mr. C——; and this not once or twice, but every time he preached at that Chapel; being hired by ſubſcription, and provided with a copper furnace, bells, drums, clappers, &c. they made it their buſineſs to raiſe the loudeſt din they poſſibly could, from the moment he began preaching, to the end of his ſermon. By which, alſo, mobbers were encouraged to come and riot at the Chapel-door, during the time of divine ſervice, and then inſult and abuſe him, and the congregation, after it was over. The Chapel windows, while he was preaching, were repeatedly broken by large ſtones, which ſadly wounded ſome of the hearers. Upon this occaſion, Mr. WHITEFIELD wrote ſeveral ſpirited letters to the Biſhop of B——, acknowledging, indeed, his Lordſhip's candor, and thanking him for his favorable opinion and good wiſhes; (for the Biſhop had wrote an anſwer to his firſt letter) but, at the ſame time, with great ſtrength of reaſon, and a becoming ſenſe of Britiſh liberty, defending his own conduct, and remonſtrating againſt the riotous proceedings of his adverſaries, "Laſt Tueſday night, (ſays he) all was huſhed. And in order to throw off the popular odium, I gave it as my opinion, that it was owing to

* "One Phyſician preſcribed a *perpetual bliſter*; but I have found *perpetual preaching* to be a better remedy. When this grand catholicon fails, it is over with me."

to your Lordſhip's kind interpoſition. One Mr. C. and one Mr. M. I am informed, are greatly concerned. I know them not; and I pray the LORD of all lords never to lay this ill and unmerited treatment to their charge. If no more noiſe is made on their part, I aſſure your Lordſhip, no further reſentment ſhall be made on mine. But, if they perſiſt, I have the authority of the Apoſtle on a like occaſion, to appeal unto Cæſar. And thanks be to GOD, we have a Cæſar to appeal to, whoſe laws will not ſuffer any of his loyal ſubjects to be uſed in ſuch an inhuman manner. I have only one favor to beg of your Lordſhip, that you would ſend (as they are your Lordſhip's pariſhioners) to the above gentlemen, and deſire them henceforward, to deſiſt from ſuch unchriſtian, (and eſpecially, at this critical juncture,) ſuch riotous and dangerous proceedings. Whether as a Chaplain to a moſt worthy Peereſs, and a Preſbyter of the Church of England, and a ſteady diſintereſted friend to our preſent happy conſtitution, I have not a right to aſk ſuch a favor, I leave to your Lordſhip's mature deliberation." In the mean-time, his preaching was owned by GOD: particularly as to one, who had been a ſubſcriber to hire men to make the noiſe.

IN the beginning of February, 1756, he ſent eighty pounds of the collection which he had made at the Tabernacle, on the day of the public faſt, to the ſociety for relieving the poor perſecuted French Proteſtants.*

As the uproar was ſtill continued at Long-acre Chapel, and the facts were ſo flagrant, he was adviſed to proſecute the offenders by law. This being underſtood, his life was threatened. A man came up to him, in the pulpit at the Tabernacle, and three anonymous

* This year, 1756, he publiſhed, "A ſhort Addreſs to Perſons of all Denominations, occaſioned by the Alarm of an intended Invaſion." Inſerted in Vol. IV. of his Works.

anonymous letters were ſent him, denouncing a certain, ſudden and unavoidable ſtroke, unleſs he deſiſted from preaching, and purſuing the offenders. Judging that others were concerned as well as himſelf, and that it was an affair that had reference to the welfare of civil government, he ſent a copy of one of the letters to the Honorable Hume C——ll, begging the favor of his advice; and was adviſed by all means, to put all concerned into the court of King's-Bench. The Earl of Holderneſs, (one of the ſecretaries of ſtate) to whom he was introduced on this occaſion, received him very courteouſly, and ſeemed to have no objection againſt iſſuing a reward for the diſcovery of the letter-writer. "I find," ſays Mr. WHITEFIELD, in his letter to Lady H——n, May 2, 1756, "that all things happen for the furtherance of the Goſpel. I ſuppoſe your Ladyſhip has ſeen his Majeſty's promiſe of a pardon, to any that will diſcover the letter-writer; and this brings the further news of my having taken a piece of ground, very commodious to build on, not far from the Foundling Hoſpital. I have opened the ſubſcription, and through GOD's bleſſing, it hath already amounted to near ſix hundred pounds. I hope, in a few months, to have what hath been long wanted, a place for the Goſpel, at the other end of the town. This evening, GOD willing, I venture once more to preach at Long acre." The place he here ſpeaks of, is the chapel in Tottenham-Court-Road, which he began to build May 10, 1756.

AFTER this he ſet out on one of his wonted tours, and having ſpent three weeks in preaching, with uſual ſucceſs, at Briſtol, and in Glouceſterſhire, at Bradford, Frome, Warminſter, and at Portſmouth, he returned to London in the beginning of June.

JULY 27, he writes: "The goſpel flouriſhes in London. I am juſt returned from preaching it at Sheerneſs,

neſs, Chatham, and in the camp." Next day he ſet off for Scotland. How he employed his time in his way thither, appears from the following letter. "Sunderland, Auguſt 14, 1756: How ſwiftly doth my precious time fly away! It is now a fortnight ſince I came to Leeds, in and about which, I preached eight days, thrice almoſt every day, to thronged and affected auditories. On Saturday laſt at Bradford, in the morning, the auditory conſiſted of about ten thouſand; at noon, and in the evening at Burſtall, to near double the number. Though hoarſe, I was helped to ſpeak ſo, that all heard. Next morning, I took a ſorrowful leave of Leeds, preached at Doncaſter at noon, and at York the ſame night; on Wedneſday at Wawſtall, about fifty miles off; on Thurſday, twice at Yarm, and laſt night, and this morning here." All the way he heard of a great concern, ſince he was in theſe parts laſt year.

Upon preſſing invitation from friends in the North, he proceeded to Edinburgh, where he arrived Auguſt 20, and preached there* and at Glaſgow, as uſual, till September 22; about which time he received a meſſage from the new Governor of Georgia in London, deſiring to ſee and converſe with him before he embarked.

In

* "Edinburgh, September 9, 1756. For near theſe three weeks, the Rev. Mr. Whitefield hath been preaching in the Orphan-Hoſpital-Park, to very crouded auditories, twice every day. As he was frequently very explicit in opening the miſeries of Popiſh tyranny, and arbitrary power; and very warm in exhorting his hearers to loyalty and courage at home, and in ſtirring them up to pray for the ſucceſs of his Majeſty's forces, both by ſea and land abroad; we have reaſon to believe, that his viſit at this juncture hath been particularly uſeful." *Glaſgow Courant.*

"Edinburgh, September 23. On Tueſday-evening, the Rev. Mr. Whitefield, after ſermon, made a collection for the poor Highlanders, when upwards of ſixty pounds ſterling was collected." *Ibid.*

In his way to London, he again viſited Leeds, and went ſome days into good Mr. G—— and Mr. J——'s round, preaching upon the mountains to many thouſands. But finding his laſt year's diſorder was like to return, he was obliged to leave off, and came to London, in the end of October; and November the 7th, opened his new Chapel in Tottenham-Court-Road, preaching from 1. Cor. iii. 11.

CHAP. XVII.

From his opening his Chapel in Tottenham-Court-Road, *to his Arrival in* Edinburgh, *in the Year* 1759.

His conſtant work was now preaching about fifteen times a-week, which, with a weak appetite, want of reſt,* and much care lying upon his mind, enfeebled his body exceedingly. "But (ſays he) the joy of the Lord is my ſtrength, and my greateſt grief is, that I can do no more for Him, who hath done and ſuffered ſo much for me."

His new Chapel ſucceeded according to his wiſh. On Sunday-mornings hundreds went away, not being able to get in. Some people of diſtinction came, and begged they might have a conſtant ſeat; and he received a very ſerious letter, from a perſon who was brought under concern there, though he came at firſt out of curioſity, to ſee what ſort of place it was.†

In

* "I could enlarge, but it is near ſix in the morning, and I muſt away to preach."

† "A neighboring Doctor calls the place Whitefield's Soul-trap. I pray the friend of ſinners, to make it a Soul-trap

In ſpring 1757, he ſet out again on his northern circuit; and came to Edinburgh in the month of May, when the General Aſſembly of the Church of Scotland held their annual meeting. He was much pleaſed with this circumſtance. Many miniſters attended his ſermons, perhaps a hundred at a time. Thereby prejudices were removed, and many of them ſeemed to be deeply affected. About thirty of them, as a token of reſpect, invited him to a public entertainment.

The King's Commiſſioner alſo invited him to his table.‡ Thouſands, among whom were a great many of the beſt rank, daily attended his miniſtrations, and the longer he ſtaid, the more the congregations increaſed.

From Edinburgh he went to Glaſgow, where, having preached twice by the way, he arrived June 8, and continued till the 14th preaching, as uſual, in the High Church-yard, to great multitudes, both morning and evening, in one of the churches of the city. The poor in Glaſgow being at this time in very mournful circumſtances, notwithſtanding the various ſources of ſupply, he (with the countenance of the Magiſtrates) made a collection for them, at his ſermon on Monday-evening, which amounted to near ſixty pounds. Next day he preached at Paiſley; and from thence ſet out for Ireland.

His

trap indeed, to many wandering creatures. —— S—, the player, makes always one of the auditory, and, as I hear, is much impreſſed, and brings others with him."

‡ Some of the Scotch clergy, who were prejudiced againſt Mr. Whitefield, took upon them to ſignify to the Commiſſioner, (Lord C-the-rt) by ſome of their friends, that it would be better not to invite Mr. Whitefield to his table; and that it would give offence. This overture his Grace received with indignation.

The Earl of L—— alſo, who was the King's Commiſſioner before Lord C the-rt, ſhewed particular atttention to Mr. Whitefield: and from the time of his firſt coming to Scotland, ſhewed great and conſtant regard for him.

His firſt reception was promiſing as formerly. Congregations at Dublin were very large, and much affected. One of the Biſhops told a Nobleman, (who repeated it to Mr. Whitefield) that he was glad he was come to rouſe the people. All ſorts attended, and all ſorts ſeemed to be ſtruck with a religious concern. But on Sunday afternoon, July 3, after preaching in Oxman-town-green, (a place frequented by the Ormond and Liberty boys, as they call them, who often fight there) he narrowly eſcaped with his life. It being war time, he took occaſion to exhort his hearers, (as was his uſual practice) not only to fear God, but to honor the King; and prayed for ſucceſs to the King of Pruſſia. In the time of ſermon and prayer, a few ſtones were thrown at him, which did no hurt. But when he had done, and thought to return home, the way he came, by the Barracks, to his great ſurprize acceſs was denied: and he was obliged to go near half a mile, from one end of the Green to the other, through hundreds of Papiſts, &c. who finding him unattended, (for a ſoldier and four preachers who came with him, had fled) threw vollies of ſtones upon him from all quarters, and made him reel backwards and forwards, till he was almoſt breathleſs, and all over a gore of blood.* At laſt with great difficulty, he ſtaggered to the door of a miniſter's houſe lying next to the Green, which was kindly opened to him. For a while he continued ſpeechleſs and panting for breath; but his weeping friends having given him ſome cordials, and waſhed his wounds, a coach was procured, in which, amidſt the oaths, imprecations, and threatenings of the Popiſh rabble, he got ſafe home; and joined in a hymn

* I received many blows and wounds; one was particularly large, and near my temples. I thought of Stephen, and was in hopes, like him, to go off in this bloody triumph, to the immediate preſence of my Maſter."

hymn of thankſgiving with his friends, by whom, he ſays, "none but ſpectators could form an idea of the affection with which he was received." Next morning he ſat out for Port Arlington, "Leaving, (ſays he) my perſecutors to his mercy, who of perſecutors has often made preachers. I pray GOD, I may thus be avenged of them."

AFTER preaching at Port Arlington, Athlone, Limerick, and Cork; in the beginning of Auguſt he returned to England; and while the weather permitted, continued to range, (as he expreſſes it) preaching with great earneſtneſs every where.—"This ſpiritual hunting, (ſays he) is delightful ſport, when the heart is in the work." At Plymouth he had the pleaſure of ſeeing officers, ſoldiers, ſailors, &c. attending his ſermons with the utmoſt ſolemnity. In Exeter alſo, Briſtol, Glouceſter, and Glouceſterſhire, he had delightful ſeaſons. About the middle of October, 1757, he returned to London.

HIS attendance this winter in both the Chapel and the Tabernacle, together with his thoughtfulneſs, greatly impaired his health. He was troubled with continual vomitings, got little ſleep, and had no appetite. Still, however, he went on as well as he could. "I am brought now, (ſays he) to the ſhort allowance of preaching but once a-day, and twice on a Sunday." But when he was not preaching, he was projecting ſome ſcheme or other for the advancement of religion: for inſtance, the building the almshouſes for pious widows, on the ground that ſurrounded his Chapel. "I have a plan, (ſays he) for twelve. The whole expence will be four hundred pounds. I have got a proſpect of two. I propoſe allowing each widow half-a-crown a-week. The ſacrament-money will more than do. If this be effected, many godly widows will be provided for,

and

and a ſtanding monument left that the Methodiſts were not againſt good works." It was not long till this plan was put in execution. The foundation of the alms-houſes was laid February 16, 1758, and the widows began to be admitted in June following.

He began his ſummer-circuit this year at Glouceſter: from thence he went to Briſtol, and then to Wales. When he was in Wales, he was brought very low in his health. He was not able to ſit up in company, as he uſed to do; and could take very little food. Yet continued travelling and preaching twice a-day, through various towns in South Wales, where multitudes attended; on Sundays the numbers were almoſt incredible.

In the month of July he ſet off for Scotland. In his way he preached at Everton, St. Neots, Kayſo, Bedford, Oulney, Weſton, Underwood, Ravenſtone, Northampton, and Newcaſtle. Four clergymen lent him their pulpits. His bodily ſtrength increaſed ſo little by this journey, that he ſometimes had thoughts of turning back. But this he did not think to be his duty. "Through divine ſtrength, (ſays he) I hope to go forward, and ſhall ſtrive, as much as in me lies, to die in this glorious work." Yet it pleaſed God to reſtore his health in a good meaſure, ſoon after his arrival in Scotland. From Edinburgh he writes, Auguſt 19 and 24. "For theſe four months laſt paſt, I have been brought ſo exceeding low in my body, that I was in hopes, every ſermon I preached would waft me to my wiſhed for home. Scotland, I hoped, would finiſh my warfare; but it has rather driven me back to ſea again. On Tueſday next, I thought to have moved; but as it is race-week, and my health is improving, friends adviſe me to ſtay, to ſtir them up to run with patience the race that is ſet before us.* Having

* "Edinburgh, September 14, 1758. Mr. Whitefield's preſence, at this time, has been particularly uſeful to the Or-

HAVING left Edinburgh, September 13, he preached in a great many places in the north of England, Alnwick, Newcaſtle, Durham, Biſhop-Auckland, Leeds, &c. and came to London about the end of October.

HE now talked of going over again to America, where his affairs were in a good ſituation: "Bleſſed be GOD, (ſays he) that I can ſend you word, a never-failing Providence hath put it into my power to pay off all Bethesda's arrears. I am talking every day of coming over; but how to do it in war-time, or how to get the Chapel and Tabernacle ſupplied, I cannot as yet be clear in." Not being able, it ſeems, to get over theſe difficulties, he continued all winter 1758, in London, and about the middle of May, 1759, opened his ſpring campaign at Briſtol. In the month of June he was in Glouceſterſhire and Yorkſhire, where people, high and low, rich and poor, flocked, as uſual, to hear him, twice a-day;† and from thence re-viſited Scotland.

phan-Hoſpital, for which upwards of two hundred pounds hath been raiſed from the collection at the doors, and ſeat-rents. Before he left Glaſgow, he made a collection for the Glaſgow Charitable Highland Society, for ſupporting and educating poor Highland children; a ſcheme particularly uſeful at this time, when ſo many of their parents and friends are abroad in America, in his Majeſty's ſervice. During his ſtay here, he has had occaſion to preach three thankſgiving ſermons, for the victory at Crevelt, the taking of Cape Breton, and the late defeat of the Ruſſians. By his warm and repeated exhortations to loyalty, and a ſteady adherence to the Proteſtant intereſt, on this, and all other occaſions, it muſt be acknowledged, even in this view, his viſit here has been uſeful to the community in a civil, as well as religious light."—*Glaſgow Courant.*

† "I am growing fat; but, as I take it to be a diſeaſe, hope I ſhall go home the ſooner."

CHAP.

CHAP. XVIII.

From his Arrival at Edinburgh, 1759, *to his opening Lady* Huntingdon's *Chapel at* Bath, *in the Year* 1765.

ABOUT the beginning of July 1759, he came to Edinburgh; his congregations here and at Glaſgow were very large, and very attentive, as formerly.* But he complains in his letters, "that with reſpect to the power of religion, it was a dead time in Scotland in compariſon with London, and ſeveral other parts of England."

His viſit to Scotland this year, gave occaſion to a paſſage, which was much for his honor, and a full confutation of the mercenary motives aſcribed to him by ſome of his adverſaries. One Miſs Hunter, a young lady of conſiderable fortune, made a full offer to him of her eſtate, both money and lands, amounting to about ſeven hundred pounds, which he generouſly

* "Edinburgh, Auguſt 15, 1759. On Tueſday-morning the Rev. Mr. WHITEFIELD ſet out on his return for England. It is ſaid, that here and at Glaſgow, within theſe ſix weeks he has preached near a hundred times, and yet the congregations were always increaſing. Whatever this be owing to, every body muſt judge for themſelves: but it is certain he continually exerted all his rhetoric in ſtirring up a zeal for his GOD, his King and his country, in the time of danger; and ſeemed particularly pleaſed, as were thouſands more, that he had an opportunity laſt LORD'S Day-evening, of preaching a thankſgiving ſermon to a moſt thronged auditory, on account of the glorious victory lately vouchſafed to Prince Ferdinand over the French.

"The ſum collected for the benefit of the Orphan-Hoſpital, during his ſtay here, amounted to two hundred and fifteen pounds."

ouſly refuſed. And upon his refuſing it for himſelf, ſhe offered it to him for the benefit of his Orphan-houſe in Georgia. Which he alſo abſolutely refuſed. Theſe facts the compiler has from undoubted authority.

He ſpent the winter* in London, and got his Chapel enlarged.

March 14, 1760, he made a collection at his Chapel and Tabernacle, of above four hundred pounds, for the diſtreſſed Pruſſians, who had ſuffered ſo much from the cruelty of the Ruſſians, at Newmark, Coſtrin, &c.†

In ſummer 1760, he went into Glouceſterſhire and Wales, and from thence to Briſtol. When he preached at the Tabernacle in Briſtol, there were more in the evenings than it could well hold; and in the fields his congregations conſiſted of not leſs than ten thouſand.

He now began to undergo a new kind of perſecution (which however has ſometimes fallen upon men of the greateſt eminence) that of being mimicked and burleſqued upon the ſtage.‡ His enemies had in vain uſed violence againſt him, and having found that the law would not ſuffer them to proceed in that way, they therefore thought they would try what they could

* October 1759, he wrote a preface to Mr. Samuel Clark's Bible. See his Works, Vol. IV.

† For this diſintereſted act of benevolence, it is ſaid, he received the thanks of his Pruſſian majeſty.

‡ The compiler is uncertain as to the time when this was firſt done. Mr. Whitefield firſt takes notice of it in his letter dated Auguſt 15, 1760. It ſeems to have taken its riſe from the reſentment of the play-houſe people, after they failed in their attempt to frighten him from preaching at Long-acre chapel, and were farther exaſperated by ſeeing him erect a chapel of his own in Tottenham-court-road.

could do by mockery. For this purpoſe, they got for their tool one Samuel Foote, a mimic, who having had ſome ſucceſs in imitating Mr. WHITEFIELD's perſon, and ſpeaking a few ludicrous ſentences in his manner, was encouraged to proceed further, and to write a farce (called the Minor) to be acted at the Theatre in Drury-lane.* This performance is otherwiſe very dull and unintereſting; but by its impiety, it cannot fail to excite the indignation of the religious and ſober-minded. For, in order to expoſe Mr. WHITEFIELD to contempt, the author makes no ſcruple to treat the very expreſſions and ſentiments of the Bible with ridicule; or (to put the moſt favorable conſtruction upon the matter) he and thoſe whom he ſent to the Tabernacle and Chapel to procure materials, were ſo little acquainted with the ſacred writings, as not to know, that what they took for Mr. WHITEFIELD's peculiar language, was the language of the word of GOD.† Be this as it may, they

* See a Letter to David Garrick, Eſq. occaſioned by the intended repreſentation of the Minor at Drury-lane Theatre, ſaid to be written by the Rev. Mr. Madan.

† Mr. Foote being manager of the Edinburgh Theatre in winter 1770, the Minor was acted there. The firſt night it was pretty thronged, as people fond of any novelty were led to it without knowing any thing of the nature of the performance. But (ſuch was the public ſenſe of the impurity and indecency of it when known) that on the ſecond night, only ten women appeared. When it was acted on Saturday, November 24, a diſpute aroſe among the ſpectators, whether it was proper to bring Mr. WHITEFIELD upon the ſtage, as he was now dead? This, however, was done; and raiſed a general indignation in the inhabitants of that city. Next day ſeveral miniſters (the Rev. Dr. Erſkine, Dr. Walker, &c.) took notice of it in their diſcourſes from the pulpit. Dr. Walker (whoſe church is frequented by the people of higher rank) obſerved in his lecture upon 2. Cor. v. 14,—21, that he could not read the 17th verſe, "If any man be in CHRIST, he

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they loſt their labor, for they were ſo far from leſſening the number of his congregations, that they increaſed them; and brought thouſands of new perſons to hear the goſpel; which was the very thing he always aimed at: and thus Providence gave him the victory over them.

MARCH 14, 1760, he preached at the Chapel from Hoſ. xi. 8, 9. and at the Tabernacle in the evening from the 80th Pſalm and laſt verſe. At the former place he collected two hundred and twenty two pounds, eight ſhillings and nine-pence; and at the other, one hundred and eighty two pounds, fifteen ſhillings and nine-pence, for the diſtreſſed Proteſtants in Pruſſia. No man was a more ſtrict obſerver of public occurrences, or more endeavored to improve them.

IN the month of September and October 1760, he made a tour through Yorkſhire; and was in London, during the winter, employed as uſual. On the faſt-day, Feb. 13, 1761, he preached early in the morning at the Tabernacle on Exod. xxxiv. 1, &c. and collected one hundred and twelve pounds; in the forenoon he labored at the Chapel, and diſcourſed on Joel ii. 15. and afterwards collected two hundred and forty-two pounds; and in the evening he preached at the Taber-

is a new creature," without expreſſing the juſt indignation he felt, upon hearing that laſt night a profane piece of buffoonry was publicly acted, in which this ſacred doctrine is ridiculed. Mr. Baine, of the Kirk of Relief, preached a ſermon upon the occaſion, December 2, from Pſalm xciv. 16. which was publiſhed and ſold off in a few days. Towards the concluſion of the ſermon, he ſays, "How baſe and ungrateful is ſuch treatment of the dead: and that too ſo very nigh to a family of orphans, the records of whoſe hoſpital will tranſmit Mr. WHITEFIELD's name to poſterity with honor, when the memory of others will rot. How illiberal ſuch uſage of one, whoſe ſeaſonable good ſervices for his King and Country are well known; whoſe indefatigable labors for his beloved Maſter were countenanced by Heaven."

Tabernacle from Gen. vii. 1. and collected two hundred and ten pounds. These sums were immediately applied to the noble purposes for which they were collected, the relief of the German Protestants, and the sufferers by fire at Boston.*

But his health, which had often been very bad† now grew worse and worse, so that in April 1761, he was brought to the gates of death. After his recovery, being still exceeding weak, and not able to preach as formerly, he left London, and made a visit to Bristol, Exeter and Plymouth, by which he found himself somewhat better; but could not bear long journies and frequent preaching as he used to do‡.

October, 1761, he complains, "I have not preached a single sermon for some weeks. Last Sunday I spoke a little; but I feel its effects ever since. A sea-voyage seems more necessary to me now than ever.

* Four hundred pounds were assigned to the Germans, and given into the hands of the Rev. Mr. Ziegenhagen.

"Boston, Feb. 27, 1764. At a meeting of the freeholders, and other inhabitants of the town of Boston, on Friday last, it was voted unanimously, that the thanks of the town be given to the Rev. Mr. George Whitefield, for his charitable care and pains in collecting a considerable sum of money in Great Britain, for the distressed sufferers by the great fire in Boston, 1760; and a respectable committee was appointed to wait on Mr. Whitefield, to inform him of the vote, and present him with a copy thereof." *Boston Gazette.*

† It was happy for him, that he frequently got the assistance of clergymen from the country; and at this time particularly of the Rev. Mr. Berridge, late Moderator of Cambridge, of whom he writes—"A new instrument is raised up, out of Cambridge University. He has been here preaching with great flame, and like an angel of the churches indeed." —The compiler is informed that the Rev. Mr. Berridge, at Everton, still continues zealous and successful.

‡ The MS. (which after the year 1748, contains only very short and imperfect hints) ends here.

ever. I know now what nervous diſorders are. Bleſſed be God that they were contracted in his ſervice; I do not repent—though I am frequently tempted to wiſh the report of my death had been true, ſince my diſorder keeps me from my old delightful work of preaching." In a journey to Leeds and Newcaſtle, this month, he could bear riding in a poſt-chaiſe, but preaching ſeldom, his friends being ſo prudent as not to preſs him to it: "I hope however, ſays he, I am travelling in order to preach." Accordingly he prolonged his journey the length of Edinburgh and Glaſgow, and did not return to London till the month of December; when he found himſelf conſiderably better, which (under GOD) he attributed to his following the ſimple preſcription of four eminent phyſicians in Edinburgh; being ſenſible, as he ſaid, that their advice had been more bleſſed, for his recovery, than all the medicines and directions he had elſewhere.

As ſoon as his health was in ſome meaſure reſtored, he fell to his beloved work again. From Briſtol, April 1762, he writes, "Briſtol air agrees with me. I have been enabled to preach five times, this laſt week, without being hurt. Who knows but I may yet be reſtored ſo far as to ſound the Goſpel-trumpet for my GOD? The quietneſs I enjoy here, with daily riding out, ſeems to be one very proper means." He continued thus to preach four or five times a-week, notwithſtanding his weakneſs, till about the middle of May; and was ſometimes enabled to "take the field," as he expreſſes it, which gave him great joy; "Mounts," ſays he, "are the beſt pulpits, and the heavens the beſt ſounding boards. O for power equal to my will! I would fly from pole to pole, publiſhing the everlaſting goſpel of the SON of GOD." When he returned to London, the cares and labors that thronged upon him were ready to bring him low again. In the month of July, therefore he made a voy-

age

age to Holland,† and found himſelf ſo much the better for it, that he writes from Norwich, July 31, "The expedition to Holland, was, I truſt, profitable to myſelf and others; and if ever my uſefulneſs is to be continued at London, I muſt be prepared for it by a longer itineration both by land and water. At preſent, bleſſed be GOD, I can preach once a-day; and it would do your heart good to ſee what an influence attends the word. All my old times are revived again."

AUGUST 18, he arrived at Edinburgh, made a viſit to Glaſgow, where he preached every day (and twice at Cambuſlang and continued preaching once a-day at Edinburgh till September 13, when he returned to England: and was glad (now that peace was expected) of the proſpect of embarking ſoon for America.

WHILE in England, he found that preaching once a-day did not hurt him, but dared not venture oftener. At Leeds, Briſtol, and Plymouth, he had very deſirable ſeaſons; but with reſpect to London, he ſays, "As affairs are circumſtanced, every thing there tends to weigh me down." Having therefore perſuaded ſome of his intimate friends, as truſtees, to take upon them the whole care of the affairs of his Chapel and Tabernacle, and all his other concerns at home; he reſolved to ſail from Greenock in Scotland. On his way thither, in the month of March 1763, he preached at Everton, Leeds, Aberford, Kippax, and Newcaſtle, and was alſo employed in writing his Obſervations, &c. in anſwer to Biſhop Warburton.

WHEN he came to Scotland, he continued to preach once a-day, for ſome weeks; but being taken ill of his old diſorder at Edinburgh, he was obliged to be ſilent (for the moſt part) for near ſix weeks afterwards. At laſt, in the beginning of June, he em-

barked

† He preached at Rotterdam four times.

barked the ſixth time for America, in the ſhip Fanny, Captain Archibald Galbreath, bound from Greenock to Virginia: where (after a voyage of twelve weeks) he arrived in the latter end of Auguſt.*

His letters in September, October, and November, 1763, are dated from Philadelphia. He found himſelf ſtill an invalid; yet made ſhift to preach twice a-week. "Here, (ſays he) are ſome young bright witneſſes riſing up in the church. Perhaps I have already converſed with forty new-creature miniſters of various denominations. Sixteen hopeful ſtudents, I am credibly informed, were converted at New-Jerſey College laſt year. What an open door, if I had ſtrength! Laſt Tueſday we had a remarkable ſeaſon among the Lutherans; children and grown people were much impreſſed."

He wanted much to go forward to Georgia, but the phyſicians were abſolutely againſt it, till he got more ſtrength. In the latter end of November he ſet out from Philadelphia for New-York, and on his way preached ſeveral times at New-Jerſey College and Elizabeth-Town, with much acceptance. His ſpirits now grew better, and he could ſometimes preach thrice a week. While he continued at New-York during the winter, he writes, "Prejudices in this place have moſt ſtrangely ſubſided. The better ſort flock as eagerly as the common people, and are fond of coming for private goſpel converſation.—Congregations continue very large, and I truſt ſaving impreſſions are made upon many."† After

* "—— Thanks to a never failing Redeemer, I have not been laid by an hour through ſickneſs, ſince I came on board. A kind captain, and a moſt orderly and quiet ſhip's company, who gladly attended when I had breath to preach. Scarce an oath have I heard upon deck—and ſuch a ſtillneſs through the whole ſhip, both on week-days and the Lord's-day, as hath from time to time ſurprized me."

† "New-York, January 23, 1764. The Rev. Mr. George Whitefield

After leaving New-York, he preached at East-Hampton, Bridge-Hampton, and Southold, upon Long-Island; at Shelter-Island also; and at New-London, Norwich, and Providence, on the main land. Then proceeded to Boston, where he arrived in the latter end of February, 1764, and was received with usual warmth of affection. But as the small-pox was spreading through the town, he chose to preach for a while in the adjacent places. At Newbury a great influence attended his preaching. He writes from Concord to his friend Mr. S— S—, "How would you have been delighted to have seen Mr. Wheelock's Indians? Such a promising nursery of future missionaries, I believe, was never seen in New-England before; pray encourage it with all your might. I also wish you could give some useful puritanical books to Harvard-College Library, lately burnt down.*

In

Whitefield has spent seven weeks with us, preaching twice a-week to more general acceptance than ever; and been treated with great respect by many of the gentlemen and merchants of this place. During his stay, he preached two charity sermons; the one on the occasion of the annual collection for the poor, in which double the sum was collected that ever was upon the like occasion; the other was for the benefit of Mr. Wheelock's Indian School at Lebanon, in New England, for which he collected (notwithstanding the present prejudices of many people against the Indians) the sum of one hundred and twenty pounds. In his last sermon he took a very affectionate leave of the people of this city, who expressed great concern at his departure. May God restore this great and good man (in whom the gentleman, the Christian, and accomplished orator shine forth with such lustre) to a perfect state of health, and continue him long a blessing to the world, and the Church of Christ." *Boston Gazette.*

* Some years after the gentlemen of Harvard College expressed their gratitude to Mr. Whitefield by the following vote. "At a meeting of the President and Fellows of Harvard-College, August 22, 1768. The Rev. Mr. George Whitefield having, in addition to his former kindness to

Harvard

In the month of April he had a return of his diſorder; but it did not keep him long from preaching: and the Boſton people were exceedingly eager to hear. He was thinking to proceed immediately ſouthward, but they ſent after him and perſuaded him to come back. June 1, 1764. He writes,—"Friends have even conſtrained me to ſtay here, for fear of running into the ſummer's heat. Hitherto I find the benefit of it. Whatever it is owing to, through mercy I am much better in health than I was this time twelve months, and can now preach thrice a-week to very large auditories, without hurt. And every day I hear of ſome brought under concern. This is all of grace."

After a ſorrowful parting, he left Boſton, and came back to New-York, from whence his letters are dated from the end of June till the latter end of Auguſt. "At preſent, (ſays he) my health is better than uſual, and as yet I have felt no inconvenience from the ſummer's heat.—I have preached twice lately in the fields, and we ſat under the bleſſed Redeemer's ſhadow with great delight. My late excurſions upon Long-Iſland, I truſt, have been bleſſed. It would ſurprize you to ſee above one hundred carriages at every ſermon, in this new world.

In

Harvard-College, lately preſented to the Library, a new Edition of his Journals, and having procured large benefactions from ſeveral benevolent and reſpectable gentlemen;—*Voted*, That the Thanks of the Corporation be given to the Rev. Mr. Whitefield, for theſe inſtances of Candor and Generoſity.

PRESENT,

The Preſident,
Mr. Appleton,
Mr. Profeſſor Winthrop,
Dr. Elliot,
Dr. Cooper,
Treaſurer Hubbard.

A true Copy, per
Edward Holyoke,
Preſident.

In September and October he was at Philadelphia; the Provoſt of the College there read prayers for him. Both the preſent and late Governor, with the principal gentlemen of the city attended, and thanks were ſent to him from the truſtees, for ſpeaking for the charity-children, and countenancing the inſtitution.

From Philadelphia he proceeded ſouthward thro' Virginia. And November 22, at New Brunſwick, in Carolina, he writes, "At Newbern laſt Sunday, good impreſſions were made.—From that place to this, I have met with what they call New-Lights,* almoſt every ſtage.—I have the names of ſix or eight of their preachers. This, with every other place, being open and exceedingly deſirous to hear the Goſpel, makes me almoſt determine to come back early in the ſpring."

After preaching at Charleſton, he arrived at Savannah in December, where he found affairs proſpering to his wiſh: "The colony, (ſays he) is riſing faſt; nothing but plenty at Bethesda, and all arrears, I truſt, will be paid off before I leave it; ſo that in a ſhort time I hope to be free from theſe outward incumbrances." And he was not diſappointed in his expectations; for he writes, "Bethesda, January 14, 1765,—God hath given me great favor in the ſight of the Governor, Council and Aſſembly. A memorial was preſented for an additional grant of lands, conſiſting of two thouſand acres. It was immediately complied with. Both houſes addreſſed the Governor in behalf of the intended College. As warm an anſwer was given.† Every heart ſeems to leap for joy at

* A name given to thoſe who favored the revival of religion under the miniſtry of Mr. *Whiteſield*, Mr. Tennent, &c.

† See the Memorial, Addreſs and Anſwer, in Vol. III. of his Works, page 469, &c.

at the proſpect of its future utility."——Again, "Betheſda, February 13. Yeſterday morning the Governor and Lord J. A. G——n, with ſeveral other gentlemen, favored me with their company to breakfaſt. But how was my Lord ſurprized and delighted! After expreſſing himſelf in the ſtrongeſt terms, he took me aſide and informed me, that the Governor had ſhewed him the accounts, by which he found what a great benefactor I had been; that the intended College would be of the utmoſt utility, to this and the neighboring provinces; that the plan was beautiful, rational, and practicable; and that he was perſuaded his Majeſty would highly approve of, and alſo favor it with ſome peculiar marks of his royal bounty.*

HAVING left Betheſda in ſuch comfortable circumſtances, February 18,† he delayed his propoſed tour to the northward, and thought it beſt to embark directly for England, to finiſh the affair about the College. He ſpent ſome time, however, at Charleſton, in the month of March, and after a very affectionate parting, ſet out for Philadelphia, preaching, as he went along, in ſeveral places :‡ but no ſhip offering

at

* He adds, in the ſame Letter, "Now farewell, my beloved Betheſda; ſurely the moſt delightfully ſituated place in all the ſouthern parts of America.—What a bleſſed winter have I had! Peace and love, and harmony, and plenty reign here. Mr. W—t hath done much in a little time. All are ſurprized at it. But he hath worked night and day, and not ſtirred a mile for many weeks."

† "Thanks be to GOD, all outward things are ſettled on this ſide the water. The auditing the accounts, and laying a foundation for a College, hath ſilenced enemies, and comforted friends. The finiſhing this affair confirms my call to England, at this time."

‡ "All along from Charleſton to this place (Newcaſtle) the cry is, 'For CHRIST's ſake ſtay and preach to us.' O for a thouſand lives to ſpend for JESUS!"

at Philadelphia, he ſailed from New-York in the Earl of Halifax packet, and arrived once more in England, July 5, 1765.*

AFTER his arrival he found himſelf ſtill very weak in body, and obliged to go on much more ſlowly than he uſed to do. Yet this did not diſcourage him from doing what he could, in hopes of ſoon entering into his reſt. "O to end this life well! (ſays he) Methinks I have now but one more river to paſs over. And we know of one that can carry us over, without being ankle-deep."

OCTOBER 6, he was called to open Lady Huntingdon's chapel at Bath,† when he preached from 2. Cor. vi. 16.

* "We have had but a twenty eight days paſſage. The tranſition hath been ſo ſudden, that I can ſcarce believe that I am in England. I hope, ere long, to have a more ſudden tranſition into a better country." [When he arrived at London, July 21, he was very ill of a nervous fever.]

† "The Chapel is extremely plain, and yet equally grand. A moſt beautiful original. All was conducted with great ſolemnity. Though a very wet day, the place was very full. I preached in the morning, Mr. Townſend in the evening."

CHAP.

CHAP. XIX.

From his opening Lady Huntingdon's *Chapel at* Bath, *to his embarking for* America, *in the Year* 1769.

AFTER preaching ſome little time at Bath, he returned to London, from whence, January 18, 1766, he writes to a friend at Sheerneſs, "I am ſorry to acquaint you, that it is not in my power to comply with your requeſt. For want of more aſſiſtance, I am confined in town with the care of two important poſts, when I am only fit to be put into ſome garriſon among the invalids." But he was relieved, for a little ſpace, early in the ſpring; for we find him in the month of March at Bath and Briſtol.

MARCH 17, he ſays, "The uncertainty of my motions hath made me ſlow in writing; and a deſire to be a while free from London cares, hath made me indifferent about frequent hearing from thence. Laſt Friday evening, and twice yeſterday, I preached at Bath to very thronged and brilliant auditories."

ABOUT this time, the Stamp Act was repealed; on which occaſion he greatly exulted. The intereſt of the Colonies always lay near his heart, and he hoped this ſtep would reſtore peace and happineſs to his country. In his Letter-book is the following ſentence, "March 16, 1766. Stamp-Act repealed, "*Gloria Deo.*"

MR. Occum, an Indian preacher, and Mr. Whitaker, came over from America to ſolicit contributions for Mr. Wheelock's Indian-ſchool, an inſtitution which Mr. WHITEFIELD greatly approved. Concerning this he writes, "London, April 25. The

proſpect

proſpect of a large and effectual door opening among the heathens, bleſſed be GOD, is very promiſing. Mr. Occum is a ſettled, humble Chriſtian: the good and great, with a multitude of a lower degree, heard him preach laſt week at Tottenham-Court Chapel, and felt much of the power and preſence of our common LORD. Mr. R——n hath preached, and collected one hundred pounds; and I believe ſeven or eight hundred pounds more are ſubſcribed. The truly noble Lord D——h eſpouſes the cauſe moſt heartily, and his Majeſty is become a contributor. The King of kings and Lord of lords, will bleſs them for it."*

JUNE 19, we find him at Collam, near Briſtol, from whence he writes, "As my feveriſh heat continues, and the weather is too wet to travel, I have complied with the advice of my friends, and have commenced a hot-well water drinker twice a day. However, twice this week, at ſix in the morning, I have been enabled to call thirſty ſouls to come and drink of the water of life freely. To morrow evening, GOD willing, the call is to be repeated, and again on Sunday."

HE was alſo at Bath and Briſtol in the month of November this year. At Briſtol he preached to a very crowded auditory (though the weather was exceeding bad) and adminiſtered the ſacrament; and at Bath he preached to the moſt numerous aſſembly of nobility he had ever ſeen attend there.

IN the month of January, 1767, he wrote a recommendatory preface to a new edition of Bunyan's Works; which is inſerted with his Tracts in Vol. IV.

* Mr. Occum and Mr. Whitaker came afterwards to Scotland, and preached at Edinburgh and Glaſgow, where they got very conſiderable contributions; particularly from Mr. Sprewll's family in Glaſgow, and from the Rev. Mr. M'Culloch at Cambuſlang.

IV. and March 20, he was called to open Lady Huntingdon's new Chapel at Brighthelmſtone in Suſſex, when he preached on 2. Peter, iii. 18.

AFTER an excurſion to Norwich, in April 1767, he ſays, "I fear my ſpring and ſummer fever is returning. If ſo, my intended plan of operations will be much contracted. But future things belong to Him who orders all things well."

YET the very next month we find him preaching at Rodborough, Glouceſter, and Haverford-Weſt in Wales; from whence he writes, May 31, "Thouſands and thouſands attended by eight in the morning. Life and light ſeemed to fly all around. On Tueſday, GOD willing, I am to preach at Woodſtock; on Friday at Pembroke; here again next Sunday by eight, and then for England." And when he returned to Glouceſter, June 10, "Bleſſed be GOD, (ſays he) I am got on this ſide the Welch mountains. Bleſſed be GOD, I have been on the other ſide. What a ſcene laſt Sunday! What a cry for more of the bread of life; but I was quite worn down."

SEPTEMBER 11. He was at Leeds, having preached at Northampton and Sheffield in the way: and September 20, at Newcaſtle, from whence he writes, "I have now a bleſſed Methodiſt field ſtreet-preaching plan before me. This afternoon in the Caſtle-Garth, to morrow for Sunderland, then to Yarm, &c. &c.——I have been enabled to preach in the ſtreet at ſeveral places, and hope to go to Geſborough, Whitby, Scarborough, New-Malton, York, Leeds, Liverpool, Cheſter, Mancheſter, &c."—Again (from Thirſk, September 28.) "My body feels much fatigued in travelling; comforts in the ſoul over balance."—And (Leeds October 3.) "Field and ſtreet-preaching hath rather bettered than hurt my bodily health."

THIS winter his negociations about the intended College at Bethesda, came to an iſſue. A memorial, addreſſed

addreſſed to his Majeſty, was put into the hands of the clerk of the privy council, ſetting forth the great utility of a College in that place to the inhabitants of the ſouthern provinces, and praying that a charter might be granted upon the plan of the College at New-Jerſey. This memorial was by him tranſmitted to the Lord Preſident, and by his lordſhip referred to the conſideration of the Archbiſhop of Canterbury, to whom alſo a draft of an intended charter was preſented by the Earl of D—h. Upon which an epiſtolary correſpondence enſued betwixt the Archbiſhop and Mr. WHITEFIELD; the ſum of which was, the Archbiſhop put the draft of the Charter into the hands of the Lord Preſident, who promiſed to conſider it; and gave it as his opinion, that, "the head of the College ought to be a member of the church of England. That this was a qualification not to be diſpenſed with. And alſo that the public prayers ſhould not be extempore ones, but the liturgy of the church, or ſome other eſtabliſhed form." Mr. WHITEFIELD anſwered, he could not agree to either of theſe reſtrictions, becauſe the greateſt part of the Orphan-houſe collections and contributions came from diſſenters; and becauſe he had frequently declared the intended College was to be founded upon a broad bottom, and no other. "This, (ſays he,) I judge I was ſufficiently warranted to do, from the known, long eſtabliſhed, mild, and uncoercive genius of the Engliſh government; alſo from your Grace's moderation towards Proteſtant diſſenters; from the unconquerable attachment of the Americans to toleration principles. as well as from the avowed habitual feelings and ſentiments of my own heart. This being the caſe, and as your Grace, by your ſilence, ſeems to be like-minded with the Lord P——t; and as your Grace's and his Lorſhip's influence will undoubtedly extend itſelf to others, I would beg leave, after returning all

due

due acknowledgments, to inform your Grace that I intend troubling your Grace and his Lordſhip no more about this ſo long depending concern. As it hath pleaſed the great head of the church in ſome degree to renew my bodily ſtrength, I purpoſe now to renew my feeble efforts, and turn charity into a more generous, and conſequently into a more extenſively uſeful channel. I have no ambition to be looked upon as the founder of a College; but I would fain act the part of an honeſt man, a diſintereſted miniſter of JESUS CHRIST, and a truly catholic, moderate preſbyter of the church of England."*

ACCORDINGLY he reſolved, in the mean time, to add a public academy to the Orphan-houſe, like what was done at Philadelphia, before its College Charter was granted and to wait for a more favorable opportunity of making freſh application, for a Charter upon a broader bottom.

OCTOBER 28, he preached at the Tabernacle, to the Society for promoting Religious Knowledge among the Poor, when the collection amounted to above a hundred pounds, (about four times as much as uſual) and eighty perſons became new ſubſcribers.†

IN

* See his Works, Vol. III. page 472—484, where the ſteps he took in this affair are more fully narrated in a Letter to Governor Wright—and Letter MCCCLXXVII. in which he complains to his intimate friend Mr. K—n, "None but GOD knows what a concern lies upon me now, in reſpect of Betheſda. As another voyage, perhaps, may be the iſſue and reſult of all at laſt, I would beg you, and my dear Mr. H—y, to let me have my Papers and Letters, that I may reviſe and diſpoſe of them in a proper manner. This can do no hurt, come life, or come death."

† His text was, Luke xi. 2. *Thy kingdom come.* The place was quite full, and many went away for want of room. A great number of diſſenting miniſters were preſent; probably more than ever before met to hear a church-clergyman preach.

In the beginning of the year 1768, ſix pious ſtudents were expelled from Edmund Hall in Oxford, for uſing extempore prayer, reading and ſinging hymns, and exhorting one another in private religious meetings. Upon this occaſion, Mr. Whitefield wrote his letter to Dr. Durell, Vice-Chancellor of the Univerſity.*

In the ſummer, he went once more to Edinburgh, where his Orphan-houſe-Park congregations were as large, attentive, and affectionate as ever.

August 3, ſoon after his return to London, Mrs. Whitefield was attacked with an inflammatory fever, and the 9th of Auguſt ſhe died. The 14th of the month he preached her funeral ſermon, from Rom. viii. 20: and September 12, he writes, "I have been in hopes of my own departure. Through hard riding and frequent preaching, I have burſt a vein. The flux is in a great meaſure ſtopped, but reſt and quietneſs are ſtrictly enjoined. We were favored with glorious Goſpel gales this day fortnight, and ſeveral preceding days, at opening good Lady Huntingdon's Chapel, and place of pious education in Wales."‡

Sept.

preach. He afterwards dined with the miniſters and whole company at Draper's Hall, where he was treated with great reſpect. All was very harmonious, and gave him great pleaſure in reflection.

* See his Works, Vol. IV.

‡ From his Memorandum-Book. "Auguſt 24, 1768. Opened good Lady Huntingdon's Chapel and College, in the pariſh of Talgarth, Brecknockſhire, South Wales. Preached from Exodus xx. 24. 'In all places where I record my Name, I will come unto thee, and I will bleſs thee,'" "Auguſt 25. Gave an exhortation to the ſtudents in the College-chapel, from Luke i. 15. 'He ſhall be great in the ſight of the Lord.'" "Sunday, Auguſt 28. Preached in the Court before the College, (the congregation conſiſting of ſome thouſands) from 1. Cor. iii. 11. 'Other foundation can no man lay, than that which is laid, which is Jesus Christ.'

SEPTEMBER 26, he writes concerning his friend and fellow-laborer, Mr. Middleton: "He is now made perfectly whole. He was buried from the Tabernacle laſt Wedneſday-evening, and a ſubſcription is opened for his four orphans. In the midſt of his torturing pains, being aſked by his daughter, How he was? He anſwered, 'A heaven upon earth.' Soon afterwards he fell aſleep in JESUS."

FROM his letters dated in November and December, it appears he was in a very poor ſtate of health, yet ſtill continued to preach, as often as he was able.

"BRISTOL, November 12. Laſt night, I hope, the Redeemer manifeſted forth his glory, Friday-evening, and the following Sunday, I ſhall preach at Bath. In three weeks I expect to reach London, except called before that period, to reſide at the New-Jeruſalem. The pleaſing proſpect lies day and night open before me."

NEXT ſpring, 1769, he ſeems to have recovered a little; for we find him preaching more frequently. It gave him great pleaſure to ſee ſome more of the nobility joined to Lady H——n's ſociety. "Some more coronets, I hear, are likely to be laid at the Redeemer's feet. They glitter glorioufly when ſet in, and ſurrounded with a crown of thorns."

IN the month of May he preached at Kingſwood, Briſtol, Bradford, Frome, Chippenham, Rodborough, Caſtlecomb, Durſley. But deferred his weſtern-circuit on account of the opening the Chapel, at Tunbridge.

JULY 23, 1769, he opened Lady Huntingdon's New Chapel at Tunbridge-Wells. Preached from Geneſis xxviii. 17. "This is none other but the Houſe of GOD, and this is the Gate of Heaven." In the evening, the congregation being too large to be contained in the Chapel, he preached out of doors, from a mount in the Court before the Chapel; after

which

which he gave a general exhortation: and next day adminiſtered the ſacrament, and preached from 1. Theſ. ii. 11. 12.

Now he ſeriouſly began to prepare for another voyage; and in the beginning of September he embarked the ſeventh and laſt time for America.*

CHAP. XX.

From his laſt embarking for AMERICA, *to his Death*, September 30, 1770.

MR. WHITEFIELD was detained near a month in the Downs by contrary winds;† but he improved his time, as uſual, in writing many excellent letters, preaching on board; and ſometimes came aſhore and preached, both at Deal and Ramſgate.

THE following extract of Mr. WHITEFIELD'S Manuſcript Journal, relative to this period, cannot be unacceptable.

"SATURDAY, September 2. Had a moſt awful parting ſeaſon at Tottenham-Court Chapel Sacrament, laſt Sunday-morning; the Sermon, from Geneſis xxviii. 12. And the ſame at Tabernacle, (which was more than full) on Wedneſday morning at ſeven o'clock. This day dined at my worthy, faſt, and tried friend, Mr. Keen's; and having comfortably ſettled, and left all my outward concerns in his hands, I took an affectionate leave, and in campany with ſome dear friends, this evening reached Graveſend; where

* In the Friendſhip, Capt. Ball. "I am comforted on every ſide. A civil Captain and paſſengers. All willing to attend on divine worſhip, and to hear of religious things."

† One ſhip was loſt, but the paſſengers eſcaped in the boat.

where others met us. We ſupped and converſed together in ſome degree, I truſt, like perſons who hoped ere long, to ſit down together at the marriage-feaſt of the ſupper of the LAMB. Haſten, O LORD, that wiſhed for time!

SUNDAY, September 3. Preached this morning at the Methodiſt Tabernacle from John xiith. verſe 32d. The congregation was not very large. But GOD gave me great freedom of ſpeech, and made it indeed a Houſe of GOD, and Gate of Heaven. In the afternoon, I preached in the market-place, from Geneſis iii. verſe 13th, to a much larger, but not more devout auditory. In the out-ſkirts, as might naturally be expected, ſome were a little noiſy, but a great body was very attentive, and I was enabled to lift up my voice like a trumpet. The remainder of the evening was ſpent as the night before, with my Chriſtian London friends; who with me, leſs than the leaſt of all, exceedingly rejoiced at the opportunity of a parting ſtreet-market-place preaching, where, I truſt, ſome pennyleſs bankrupt ſinners were made willing to buy Goſpel wine and milk, without money, and without price. May the great day ſhow that this hope was not altogether ill-grounded!

"MONDAY, September 4. Had my dear Chriſtian friends on board to breakfaſt with me this morning. Converſation was ſweet, but parting bitter. 'What mean you (ſaid the Apoſtle) to weep and break my heart?' However, through infinite mercy, I was helped to bear up, and after their departure, the Divine Preſence made up the loſs of all, even with new creature comforts. LORD, if this Divine Preſence go not with, and accompany me all the way, for thy infinite mercies' ſake, ſuffer me not to go one ſtep farther.

But I believe thy promiſe, LORD,
Oh! help my unbelief.

"TUESDAY, September 5. The Captain not coming down as was expected, we did not weigh anchor till this morning's ebb.

"THE winds being contrary, and the weather hazy, we did not arrive in the Downs till the Friday following. *Interim*, I had the opportunity of converſing a little with the pilot, and ſteerage paſſengers. All attended divine worſhip very orderly, and thanked me for my offer of lending them books, and giving them what aſſiſtance lay in my power towards making their voyage comfortable. All ſeemed thankful, and the pilot parted with tears in his eyes. May the great, and never-failing Pilot, the almighty JESUS, renew us, and take us all into his holy protection, and then all muſt neceſſarily end in our ſafe arrival in the haven of eternal reſt!

"TUESDAY, September 12. Preached laſt Sunday morning to my little flock on board, and was moſt agreeably ſurprized to-day, with a kind unexpected viſit from the Rev. Dr. Gibbons. His diſcourſe was very friendly and devout.

WEDNESDAY, September 13. I went aſhore and attended on an Ordination ſolemnity, at the diſſenting meeting. Several miniſters officiated. Several very important queſtions were aſked, and anſwered before, and a ſolemn charge given after, impoſition of hands. But the prayer put up in the very act of laying on of hands, by Dr. Gibbons, was ſo affecting, and the looks and behavior of thoſe that joined, ſo ſerious and ſolemn, that I hardly know when I was more ſtruck, under any one's miniſtration. The Ordination being over, at the deſire of the miniſters, and other gentlemen, I went and dined with them. Our converſation was edifying. And being informed that many were deſirous to hear me preach, I willingly complied, and I truſt ſome ſeed was ſown the ſame evening at Deal, which, by GOD's heavenly

bleſſing,

bleſſing, will ſpring up to life eternal. The people of Deal ſeemed very civil, and ſome came to me who had not forgotten my preaching to them, and their deceaſed friends and parents, thirty-two years a-go.

"FRIDAY, September 14, 15. I had received moſt preſſing invitations to viſit Ramſgate, many weeks ago. Theſe were now repeated by many of that place, who came to the Ordination at Deal; ſo there was no reſiſting their importunity. We reached Ramſgate about two, took ſome refreſhment, and there I preached about four, not to a very large, but an attentive and affected auditory. This I did alſo the morning following; and was moſt agreeably entertained with the diſcourſe, and good memory of one, in particular, who had been my fellow paſſenger, and frequent hearer many years ago, in the Wilmington, Captain Darling, bound to Piſcataway, in New-England. The people's behavior here was ſo undiſſembledly generous, frank, genteel, and Chriſtian, that I know not where I have been more pleaſed and delighted. Being quite uneaſy, leſt by ſtaying longer I ſhould be unready, if the wind ſhould turn favorable, I went early on Sunday morning to Deal, and from thence immediately on board, and preached in the afternoon. This morning, came a ſurreptitious copy of my Tabernacle Farewel Sermon, taken, as the ſhort-hand writer profeſſes, *verbatim*, as I ſpoke it. But ſurely he is miſtaken. The whole is ſo injudiciouſly paragraphed, and ſo wretchedly unconnected, that I owe no thanks to the miſguided, though it may be well-meant zeal of the writer and publiſher, be who they will. But ſuch conduct is an unavoidable tax upon popularity. And all that appear for JESUS CHRIST, and his bleſſed Goſpel, muſt, like their Maſter, expect to ſuffer from the falſe fire of profeſſing friends, as well as ſecret malice of avowed enemies. However, if any one ſentence is bleſſed to

the

the conviction of one ſinner, or the edification of any individual ſaint, I care not what becomes of my character, though I would always pray to be preſerved from bringing upon myſelf, or others, needleſs, unneceſſary contempt.

"MONDAY, September 25. Weighed anchor laſt Tueſday morning, with a ſmall favorable gale and fine weather. So many ſhips, which had lain in the Downs, moving at the ſame time, and gently gliding by us, together with the proſpect of the adjacent ſhore, made a moſt agreeable ſcene. But it proved only a very tranſient one. For by that time we got to Fairlee, the wind backened, clouds gathered, very violent gales ſucceeded, and for ſeveral days we were ſo toſſed, that after coming over againſt Brighthelmſtone, the Captain rightly judging, turned back, (as did many other ſhips) and anchored over againſt New-Rumſey and Dungeneſs. LORD, in thine own time, thou wilt give the winds a commiſſion to carry us forward toward our deſired port."

AT laſt they got out of the channel, and on the 30th of November, arrived at Charleſton in South Carolina. It had been a dangerous and trying paſſage; yet on his arrival, he found himſelf in better health than at the end of any voyage he had made for ſeveral years; and the ſame day that he came aſhore, he preached at Charleſton, where his reception was as hearty, or heartier than ever.*

HERE

* From his Memorandum Book. "For the laſt week (November 1769) we were beating about our port, within ſight of it, and confined for two days in Five-fathom-hole, juſt over the bar. A dangerous ſituation, as the wind blew hard, and our ſhip, like a young Chriſtian, for want of more ballaſt, would not obey the helm. But through infinite mercy, on November 30, a pilot-boat came and took us ſafe aſhore to Charleſton, after being on board almoſt thirteen weeks.—Friends received me moſt cordially. Praiſe the LORD, O my ſoul; and forget not all his mercies. Oh, to begin to be a Chriſtian, and Miniſter of JESUS."

HERE Mr. Wright came to meet him, and acquainted him that all was in great forwardneſs at Betheſda. And when he arrived there, he writes, "January, 1770. Every thing exceeds my moſt ſanguine expectations. And the increaſe of this Colony is almoſt incredible."†

THE great regard which the Colony of Georgia thought themſelves bound to expreſs towards Mr. WHITEFIELD, at this time particularly, appears from the following authentic papers.

"COMMONS Houſe of Aſſembly, Monday, January 29, 1770. Mr. Speaker reported, that he, with the Houſe, having waited on the Rev. Mr. WHITEFIELD, in conſequence of his invitation at the Orphan-houſe Academy; heard him preach a very ſuitable and pious ſermon on the occaſion; and with great pleaſure obſerved the promiſing appearance of improvement, towards the good purpoſes intended, and the decency and propriety of behavior of the ſeveral reſidents there; and were ſenſibly affected, when they ſaw the happy ſucceſs which has attended Mr. WHITEFIELD'S indefatigable zeal for promoting the welfare of the province in general, and the Orphan-houſe in particular. Ordered, That this report be printed in the Gazette.

JOHN SIMPSON, Clerk."

EXTRACT from the Georgia Gazette. "Savannah, January 31, 1770. Laſt Sunday, his Excellency the Governor, Council and Aſſembly, having been invited by the Rev. Mr. GEORGE WHITEFIELD, attended at divine ſervice in the Chapel of the Orphan-houſe Academy, where prayers were read by the Rev. Mr. Ellington, and a very ſuitable ſermon was preached by the Rev. Mr. WHITEFIELD, from Zechariah

iv.

† Two wings were added to the Orphan-houſe, for the accommodation of ſtudents; of which Governor Wright condeſcended to lay the foundation, March 25, 1769. See Vol. III.

iv. 10. 'For who hath deſpiſed the day of ſmall things?' to the general ſatisfaction of the auditory; in which he took occaſion to mention the many diſcouragements he met with, well known to many there, in carrying on this inſtitution for upwards of thirty years paſt, and the preſent promiſing proſpect of its future and more extenſive uſefulneſs. After divine ſervice, the company were very politely entertained with a handſome and plentiful dinner; and were greatly pleaſed to ſee the uſeful improvements made in the houſe, the two additional wings for apartments for ſtudents, one hundred and fifty feet each in length, and other leſſer buildings, in ſo much forwardneſs; and the whole executed with taſte, and in a maſterly manner; and being ſenſible of the truly generous and diſintereſted benefactions derived to the Province through his means, they expreſſed their gratitude in the moſt reſpectful terms."

Soon after this he writes from Charleſton, February 10. "Through mercy, I enjoy a greater ſhare of bodily health than I have known for many years. I am now enabled to preach almoſt every day. Bleſſed be GOD, all things are in great forwardneſs at Bethesda, I have converſed with the governor, concerning an act of Aſſembly, for the eſtabliſhment of the intended Orphan-houſe College.* He moſt readily conſents. I have ſhown him a draught, which he much approves of; and all will be finiſhed at my return

* See a Paper of College-Rules, at the end of Vol. III. of his Works, which was found written with his own hand, and in which he orders the following authors in divinity to be read: Henry, Doddridge, Guyſe, Burkitt, Williſon, Prof, Franck, Boſton, Jenks, Hervey, Hall, Edwards, Trapp, Pool, Warner, Leighton, Pearſon, Owen, Bunyan. And the homilies to be read publicly by rotation. He intended to publiſh a new edition of the Homilies, the Preface to which (with Prayers on ſeveral Occaſions) is to be ſeen in Vol. IV.

turn from the northward. In the mean while the buildings will be carried on."†

His letters of a later date are in the ſame ſtrain, full of expreſſions of gratitude to Providence for the good ſtate of his health, and how exceedingly happy he was at Bethesda. And of his purpoſe (after he had travelled in the northern parts all ſummer) to return to his beloved Bethesda, late in the fall. But this event never happened.

From Philadelphia, May 24, he writes, "I have now been here near three weeks. People of all ranks flock as much as ever. Impreſſions are made on many, and, I truſt, they will abide. Notwithſtanding, I preach twice on the Lord's day, and three or four times a-week beſides, yet I am rather better than I have been for many years."

Again, Philadelphia, June 14. "This leaves me juſt returned from a one hundred and fifty miles circuit, in which, bleſſed be God, I have been enabled to preach every day. So many invitations are ſent from various quarters, that I know not which way to turn myſelf."

And, New-York, June 30. "Next week I purpoſe to go to Albany. From thence, perhaps, to the Oneida Indians. There is to be a very large Indian Congreſs. Mr. Kirkland accompanies me. He is a truly Chriſtian miniſter and miſſionary. Every thing poſſible ſhould be done to ſtrengthen his hands. Perhaps

† "Since my being in Charleſton, I have ſhewn the draught to ſome perſons of great eminence and influence. They highly approve of it, and willingly conſent to be ſome of the Wardens. Near twenty are to be of Georgia, and about ſix of this place; one of Philadelphia; one of New-York; one of Boſton; three of Edinburgh; two of Glaſgow; and ſix of London. Thoſe of Georgia and South Carolina, are to be qualified; the others, to be only honorary correſponding Wardens."

haps I may not ſee Georgia till Chriſtmas." In his memorandum book is the following remark.*

AND again, from New-York, July 29, he writes, "During this month I have been above a five hundred miles circuit, and have been enabled to preach and travel through the heat every day. The congregations have been very large, attentive, and affected, particularly at Albany, Schenectady, Great Bamington, Norfolk, Saliſbury, Sharon, Smithfield, Poughkeepſie, Fiſh-Kill, New-Rumbart, New-Windſor, and Peckſhill. Invitations crowd upon me both from miniſters and people, from many quarters. I hope to ſet out for Boſton in two or three days."

WHEN he was at Boſton, September 17, he writes to Mr. W——t at Betheſda, "Fain would I contrive to come by Captain Souder from Philadelphia, but people are ſo importunate for my ſtay in theſe parts, that I fear it will be impracticable. Two or three evenings ago, I was taken in the night with a violent flux, attended with reaching and ſhivering,—but through mercy I am reſtored, and to-morrow morning hope to begin again. I hope it hath been well with you, and all my family; hoping, ere long, to ſee you, &c."

AND laſtly, to his dear friend Mr. R—— K——n, in London. Portſmouth, New-Hampſhire, September 23. "By this time I thought to be moving ſouthward; but never was greater importunity uſed to detain me longer in theſe northern parts. Poor New-England

* 'July 2, 1770. Sailed from New-York with Mr. Kirkland, and two kind old friends, and arrived at Albany July 6. Was kindly received by Mr. Bays and Domaine Weſtaloe. Preached the ſame evening, and went the next day to ſee the Cohoes Falls, twelve miles from Albany. O thou wonder-working GOD! Preached twice on the LORD's Day, at Albany, and the next day at Schenectady, and was ſtruck at the delightful ſituation of the place. Heard afterwards that the word ran, and was glorified both there and at Albany. Grace, Grace!'

England is much to be pitied: Boſton people moſt of all. How groſsly miſrepreſented!—You will ſee by the many invitations, what a door is opened for preaching the everlaſting Goſpel. I was ſo ill on Friday, that I could not preach, though thouſands were waiting to hear. Well! the day of releaſe will ſhortly come; but it does not ſeem yet: for by riding ſixty miles I am better, and hope to preach here to-morrow. If ſpared ſo long, I hope to ſee Georgia about Chriſtmas.—Still pray and praiſe.—Hoping to ſee all dear friends about the time propoſed, and earneſtly deſiring a continued intereſt in all your prayers, &c."

FROM the 17th to the 20th of September, he preached daily at Boſton; September 20, at Newton: September 21, he ſet out from Boſton, upon a tour to the eaſtward, pretty much indiſpoſed: preached at Portſmouth in New-Hampſhire, September 23: and from that to the 29th, continued preaching every day; thrice at Portſmouth, once at Kittery, and once at Old-York. Saturday-morning, September 29, he ſet out for Boſton; but before he came to Newbury Port, where he had engaged to preach next morning, he was importuned to preach by the way, at Exeter. At this laſt place he preached in the open air, to accommodate the multitudes that came to hear him, no houſe being able to contain them. He continued his diſcourſe near two hours, was greatly fatigued, and in the afternoon ſet out for Newbury-Port, where he arrived that evening; went early to bed, it being Saturday-night, intending to preach the next day. He awaked ſeveral times in the night, and complained much of a difficulty of breathing. At ſix o'clock, on the LORD'S Day-morning, he expired in a fit of the aſthma.

MR. Richard Smith, who accompanied Mr. WHITEFIELD from England to America, the laſt time, and in his journeyings when there, to the time

of

of his death, hath given a particular account of his death and interment, which it may not be improper to insert.

"ON Saturday, September 29, 1770, Mr. WHITEFIELD rode from Portsmouth to Exeter, (fifteen miles) in the morning, and preached there to a very great multitude, in the fields. It is remarkable, that before he went out to preach that day, (which proved to be his last sermon) Mr. Clarkson, senior, observing him more uneasy than usual, said to him, 'Sir, you are more fit to go to bed than to preach.' Mr. WHITEFIELD answered, 'True, Sir,' but turning aside, he clasped his hands together, and looking up, said, 'LORD JESUS, I am weary in thy work, but not of thy work. If I have not yet finished my course, let me go and speak for thee once more in the fields, seal thy truth, and come home and die.' The text he preached from, was 2. Cor. xiii. 5. He dined at Captain Gillman's. After dinner, Mr. WHITEFIELD and Mr. Parsons rode to Newbury. I did not get there till two hours after them. I found them at supper. I asked Mr. WHITEFIELD how he felt himself after his journey. He said, 'he was tired, therefore he supped early and would go to bed.'" He eat a very little supper, talked but little, asked Mr. Parsons to discharge the table, and perform family-duty; and then retired up stairs. He said, 'that he would sit and read till I came to him;' which I did as soon as possible, and found him reading in the Bible with Dr. Watts' Psalms lying open before him. He asked me for some water-gruel, and took about half his usual quantity; and kneeling down by the bed-side, closed the evening with prayer. After a little conversation, he went to rest, and slept till two in the morning, when he awoke me, and asked for a little cider; he drank about a wine-glass full. I asked him how he felt, for he seemed to pant for breath. He told me 'his asthma was coming on him again;

again ; I muſt have two or three days reſt. Two or three days riding, without preaching, would ſet me up again.' Soon afterwards he aſked me to put the window up a little higher (though it was half up all night) for, ſaid he, 'I cannot breathe, but I hope I ſhall be better by and by ; a good pulpit ſweat to-day may give me relief; I ſhall be better after preaching.' I ſaid to him I wiſhed he would not preach ſo often. He replied, 'I had rather wear out, than ruſt out.' I then told him, I was afraid he took cold in preaching yeſterday. He ſaid, 'he believed he had ;' and then ſat up in the bed and prayed, that GOD would be pleaſed to bleſs his preaching where he had been, and alſo bleſs his preaching that day, that more ſouls might be brought to CHRIST, and prayed for direction whether he ſhould winter at Boſton, or haſten to the ſouthward ; prayed for a bleſſing on his Betheſda College, and his dear family there ; for Tabernacle and Chapel congregations, and all his connections on the other ſide the water, and then laid himſelf down to ſleep again. This was nigh three o'clock. At a quarter paſt four, he waked, and ſaid, 'My aſthma, my aſthma is coming on, I wiſh I had not given out word to preach at Haverhill on Monday ; I don't think I ſhall be able ; but I ſhall ſee what to-day will bring forth. If I am no better to-morrow, I will take a two or three days ride.' He then deſired me to warm him a little gruel, and in breaking the fire-wood, I waked Mr. Parſons ; who thinking I knocked for him, roſe and came in. He went to Mr. WHITEFIELD's bed-ſide, and aſked him how he felt himſelf. He anſwered, 'I am almoſt ſuffocated, I can ſcarce breathe : my aſthma quite choaks me.' I was then not a little ſurprized, to hear how quick and with what difficulty he drew his breath. He got out of bed, and went to the open window for air. This was exactly at five o'clock.

I went to him, and for about the ſpace of five minutes, I ſaw no danger, only that he had a great difficulty in breathing, as I had often ſeen before. Soon afterwards he turned himſelf to me, and ſaid, *I am dying.* I ſaid, I hope not, Sir. He ran to the other window panting for breath, but could get no relief. It was agreed I ſhould go for Dr. Sawyer, and on my coming back, I ſaw death on his face, and he again ſaid, *I am dying.* His eyes were fixed, his under-lip drawing inward every time he drew his breath; he went towards the window, and we offered him ſome warm wine with lavender drops, which he refuſed. I perſuaded him to ſit down in the chair, and have his cloak on; he conſented by a ſign, but could not ſpeak. I then offered him the glaſs of warm wine; he took half of it, but it ſeemed as if it would have ſtopped his breath entirely. In a little time he brought up a conſiderable quantity of phlegm and wind. I then began to have ſome ſmall hopes. Mr. Parſons ſaid, he thought Mr. WHITEFIELD breathed more freely than he did, and would recover. I ſaid, No Sir, he is certainly dying. I was continually employed in taking the phlegm out of his mouth with a handkerchief, and bathing his temples with drops, rubbing his wriſts, &c. to give him relief, if poſſible; but all in vain, his hands and feet were cold as clay. When the Doctor came in, and ſaw him in the chair leaning on my breaſt, he felt his pulſe, and ſaid, 'He is a dead man.' Mr. Parſons ſaid, 'I do not believe it, you muſt do ſomething Doctor.' He ſaid, 'I cannot; he is now near his laſt breath.' And indeed ſo it was, for he fetched but one gaſp, and ſtretched out his feet, and breathed no more. This was exactly at ſix o'clock. We continued rubbing his legs, and hands, and feet, with warm cloths, and bathed him with ſpirits for ſome time, but all in vain. I then put him into a warm

bed,

bed, the Doctor ſtanding by, and often raiſed him upright, continued rubbing him and putting ſpirits to his noſe for an hour, till all hopes were gone. The people came in crowds to ſee him; I begged the Doctor to ſhut the door.

THE Rev. Mr. Parſons, at whoſe houſe my dear Maſter died, ſent for Captain Fetcomb, and Mr. Boadman, and others of his Elders and Deacons, and they took the whole care of the burial upon themſelves, prepared the vault, and ſent and invited the bearers. Many miniſters of all perſuaſions came to the houſe of the Rev. Mr. Parſons, where ſeveral of them gave a very particular account of their firſt awakening under his miniſtry, ſeveral years ago, and alſo of many in their congregations, that to their knowledge, under GOD, owed their converſion wholly to his coming among them, often repeating the bleſſed ſeaſons they had enjoyed under his preaching: and all ſaid, that this laſt viſit was attended with more power than any other, and that all oppoſition fell before him. Then one and other of them would pity and pray for his dear Tabernacle and Chapel congregations, and it was truly affecting to hear them bemoan America and England's loſs. Thus they continued for two hours converſing about his great uſefulneſs, and praying that GOD would ſcatter his gifts and drop his mantle among them. When the corps was placed at the foot of the pulpit, cloſe to the vault, the Rev. Mr. Daniel Rogers made a very affecting prayer, and openly confeſſed, that under GOD, he owed his converſion to the labors of that dear Man of GOD, whoſe precious remains now lay before them. Then he cried out, 'O my father, my father!' then ſtopt and wept, as though his heart would break, and the people weeping all through the place. Then he recovered, and finiſhed his prayer, and ſat down and wept. Then one of the Deacons gave out that hymn, *Why do we*

mourn departing friends? Some of the people weeping, ſome ſinging, and ſo on alternately. The Rev. Mr. Jewel preached a funeral diſcourſe, and made an affectionate addreſs to his brethren to lay to heart the death of that uſeful Man of GOD; begging that he and they might be upon their watch-tower, and endeavor to follow his bleſſed example. The corps was then put into the vault, and all concluded with a ſhort prayer, and diſmiſſion of the people, who went weeping through the ſtreets to their reſpective places of abode."

THE melancholy news of Mr. WHITEFIELD's death reached London on Monday, November 5, 1770, by the Boſton-Gazette, and by three letters from different perſons at Boſton, to his friend Mr. Keen, who alſo by the ſame poſt received two of his own hand writing, written in health: one ſeven, the other five days before his death. Mr. Keen had the melancholy event notified the ſame night at the Tabernacle, and the next night at Tottenham-Court Chapel. His next ſtep was to conſider of a proper perſon to preach the funeral ſermon; and recollecting he had often ſaid to Mr. WHITEFIELD, If you die abroad, whom ſhall we get to preach your funeral ſermon? Muſt it be your old friend the Rev. Mr. John Weſley? And having received conſtantly for anſwer, "He is the man," Mr. Keen accordingly waited on the Rev. Mr. Weſley on the Saturday following, and engaged him to preach it on the LORD's Day, November 18, which he did to a very large, crowded, and mournful auditory; many hundreds going away, who could not poſſibly get in.

IN both the places of worſhip the pulpits, &c. were hung with black cloth, and the galleries with fine black baize. The pulpits had eſcutcheons placed in front, and on each of the houſes adjoining, hatchments were put up: the motto on each was, *Mea vita*

vita Salus and Gloria Chriſtus. Six months expired before the mourning was taken down, and the eſcutcheons hung up in each veſtry. The hatchments remained twelve months, and when taken down, one was placed in the Tabernacle, and the other in the Chapel, over a neat marble monument Mr. WHITEFIELD had erected for his wife, with room left for a few lines reſpecting himſelf after his deceaſe, as he purpoſed lying in the ſame vault had he died in England. Accordingly the Rev. Mr. Knight of Halifax, in Yorkſhire, drew up the following lines.

In Memory of

THE Rev. Mr. GEORGE WHITEFIELD, A. M. Chaplain to the Right Honorable the Counteſs of Huntingdon, whoſe Soul, made meet for Glory, was taken to IMMANUEL's boſom, on the 30th of September, 1770; and whoſe body now lies in the ſilent Grave at Newbury-Port, near Boſton, in New-England, there depoſited in the hope of a joyful Reſurrection to eternal Life and Glory.

HE was a Man eminent in Piety, of a humane, benevolent, and charitable Diſpoſition; his Zeal in the Cauſe of GOD was ſingular, his Labors indefatigable, and his Succeſs in preaching the Goſpel, remarkable and aſtoniſhing. He departed this Life in the 56th Year of his age.

And, like his Maſter, was by ſome deſpis'd;
Like him, by many others, lov'd and priz'd:
But theirs ſhall be the everlaſting Crown,
Not whom the World, but JESUS CHRIST will own.

Mr. WHITEFIELD was not full fifty-ſix years of age at the time of his death: thirty-four years of which he ſpent in the miniſtry. And if life is to be meaſured by the greateſt activity and enjoyment; ſuch as being always

always intent upon ſome good deſign, and vigorous in the purſuit of it; filling up every day with actions of importance, worthy of a man and a Chriſtian; ſeeing much of the world, and having a conſtant flow of the moſt lively affections, both of the ſocial and religious kind; Mr. WHITEFIELD, in theſe thirty-four years may be ſaid to have lived more than moſt men do, though their lives were prolonged for many ages.

CHAP. XXI.

A Deſcription of his Perſon; a Review of his Life; and the moſt ſtriking Parts of his Character pointed out.

HIS perſon was graceful, and well proportioned; His ſtature rather above the middle ſize. His complexion was very fair. His eyes were of a dark blue color, and ſmall, but ſprightly. He had a ſquint with one of them.* His features were in general good and regular. His countenance was manly, and his voice exceeding ſtrong; yet both were ſoftened with an uncommon degree of ſweetneſs. He was always very clean and neat, and often ſaid pleaſantly, "that a Miniſter of the Goſpel ought to be without ſpot." His deportment was decent and eaſy, without the leaſt ſtiffneſs or formality: and his engaging polite manner made his company univerſally agreeable. In his youth he was very ſlender, and moved his body with great agility to action, ſuitable to his diſcourſe; but

* Occaſioned either by the ignorance, or the careleſſneſs of the nurſe who attended him in the meaſles, when he was about four years old.

but about the fortieth year of his age, he began to grow corpulent; which however was ſolely the effect of his diſeaſe, being always, even to a proverb, remarkable for his moderation both in eating and drinking. Several prints have been done of him, which exhibit a very bad likeneſs. The beſt reſemblance of him in his younger years, before he became corpulent, is that mezzotinto ſcraping which repreſents him at full length, with one hand on his breaſt, and holding a ſmall Bible in the other; but the late paintings, the one by Mr. Hone, and the other by Mr. Ruſſell, as they are the beſt pictures that ever were done of him, are certainly the juſteſt likeneſſes of his perſon. An elegant copper-plate of the firſt, by Mr. Picot, is given with this account of his life; and a very fine mezzotinto ſcraping of the laſt is juſt publiſhed, done by Mr. Watſon. Mr. Ruſſell's painting, from which the ſcraping is taken, was the laſt picture which Mr. WHITEFIELD ſat for, and was drawn only two years before he died. Both the copper plate and the ſcraping will no doubt be very acceptable to Mr. WHITEFIELD's friends, as the one will be an ornament to the cloſet, and the other to the parlor.

IN reviewing the life of this extraordinary man, the following particulars appear very remarkable.

FIRST, we are ſtruck with his unwearied diligence in the offices of religion, and his conſcientious improvement of every portion of his time. Early in the morning he roſe to his Maſter's work, and all the day long was employed in a continual ſucceſſion of different duties. Take a view of his public conduct; here he is engaged either in preaching the goſpel, in viſiting and giving counſel to the afflicted in inſtructing the ignorant, or in celebrating the praiſes of GOD. Obſerve his behavior in private company: there

there you hear him introducing, upon all occaſions, and among all ſorts of people, diſcourſe that tended to edification. And if you follow him to his retirements, you ſee him writing devout meditations upon the occurrences of the day, or letters to his Chriſtian acquaintance, full of piety and zeal. What a gloomy idea muſt a ſtranger to vital piety entertain of a life ſpent in this manner? He will think it muſt have been not only joyleſs and diſguſting, but intolerably burthenſome. Far otherwiſe did it appear in the experience of this ſervant of CHRIST. He felt the greateſt enjoyment when engaged in a conſtant round of ſocial and religious duties. In theſe whole weeks paſſed away like one day. And when he was viſited with any diſtreſs or affliction, preaching, as he tells us himſelf, was his catholicon, and prayer his antidote againſt every trial. The pleaſure of a man of buſineſs in ſucceſsfully puſhing his trade, or of a philoſopher when purſuing his favorite ſtudies, may give us ſome faint conception of the joys which he felt: yet ſo ardent were his deſires after the heavenly happineſs, that he often longed to finiſh his work, and to go home to his SAVIOR.*

AGAIN, we are juſtly ſurprized at his frequent and fervent preaching under all the diſadvantages of a ſickly conſtitution, and the many fits of illneſs with which he was ſuddenly ſeized. It muſt indeed be confeſſed, that change of air, frequent travelling on horſeback, and the many voyages he made, might contribute

* "Bleſſed be GOD, the proſpect of death is pleaſant to my ſoul. I would not live here always. I want to be gone.

"Sometimes it ariſes from a fear of falling. Sometimes from a proſpect of future labours and ſufferings. But theſe are times when my ſoul hath ſuch foretaſtes of GOD, that I long more eargerly to be with Him; and the proſpect of the happineſs which the ſpirits of juſt men made perfect now enjoy, often carries me, as it were, into another world."

contribute to the preſervation of his health and vigor: but when we conſider what exertion of voice was neceſſary to reach his large congregations; that he preached generally twice or thrice every day, and often four times on the LORD's day; but above all, what waſte of ſtrength and ſpirits every ſermon muſt have coſt him, through the earneſtneſs of his delivery; it is truly aſtoniſhing how his conſtitution could hold out ſo long.*

BUT there is another circumſtance not leſs remarkable than either of the former, which is, the uncommon deſire that all ſorts of people expreſſed to attend his preaching; and that not upon the firſt or ſecond viſit only, but at every ſucceeding opportunity. Wherever he went, prodigious numbers flocked to hear him. His congregations often conſiſted of four or five thouſand: in populous places they ſwelled to ten, ſometimes fourteen; and upon ſome occaſions the concourſe was ſo great, that they have been computed to be from twenty to thirty thouſand.

IT is wonderful to think how he commanded the attention of ſuch multitudes; with what compoſure they liſtened, when he began to ſpeak; how they hung upon his lips, and were often diſſolved in tears; and this was the caſe with perſons of the moſt hardy and rugged, as well as thoſe of ſofter tempers.

HIS eloquence was indeed very great, and of the trueſt and nobleſt kind. He was utterly devoid of all appearance of affectation. He ſeemed to be quite unconſcious of the talents he poſſeſſed. The importance of his ſubject, and the regard due to his hearers, engroſſed all his concern. He ſpake like one who did not ſeek their applauſe, but was concerned for their beſt intereſts, and who, from a principle of unfeigned love, earneſtly endeavored to lead them in the right way. And the effect in ſome meaſure correſponded

* "I preach till I ſweat through and through."

reſponded to the deſign. They did not amuſe themſelves with commending his diſcourſes; but being moved and perſuaded by what he ſaid, entered into his views, felt his paſſions, and were willing, for that time at leaſt, to comply with all his requeſts. This was eſpecially remarkable at his charity-ſermons,* when the moſt worldly-minded were made to part with their money in ſo generous a manner, that when they returned to their former temper, they were ready to think that it had been conjured from them by ſome inexplicable charm. The charm, however, was nothing elſe than the power of his irreſiſtible eloquence, in which reſpect it is not eaſy to ſay, whether he was ever excelled either in ancient or modern times.

He had a ſtrong and muſical voice, and a wonderful command of it. His pronunciation was not only proper, but manly and graceful. Nor was he ever at a loſs for the moſt natural and ſtrong expreſſions. Yet theſe in him were but lower qualities. The grand ſources of his eloquence were an exceeding lively imagination, which made people think they ſaw what he deſcribed; an action ſtill more lively if poſſible, by which, while every accent of his voice ſpoke to the ear, every feature of his face, every motion of his hands, and geſture ſpoke to the eye; ſo that the moſt diſſipated and thoughtleſs found their attention involuntarily fixed, and the dulleſt and moſt ignorant could not but underſtand. He had likewiſe a certain elevation of mind, which raiſed him equally above praiſe and cenſure, and added great authority to whatever he ſaid.† But what was perhaps the moſt important

* Which he preached for a great many others, beſides his own orphans in Georgia. See his Life.

† "The Lord only knows how he will be pleaſed to diſpoſe of me; great afflictions I am ſure of having; and a ſudden

portant of all, he had a heart deeply exercised in all the social, as well as the pious and religious affections, and was at the same time most remarkably communicative, by which means he was peculiarly fitted to awaken like feelings in others, and to sympathize with every one that had them.

This last, some have thought was the distinguishing part of his character. It was certainly, however, an eminent part of it. In his Journals and Letters, an impartial reader will find instances thereof almost in every page: such as, lively gratitude to God in the first place, and to all whom God had used as instruments of good to him: sincere love in dealing so plainly with his correspondents about the interest of their souls: frequent and particular intercession for his friends, his enemies and all mankind: great delight in the society of Christian acquaintance; many very sorrowful partings and joyful meetings with his friends: tender-heartedness to the afflicted: the pleasure in procuring and administering seasonable supply to the indigent: and condescension to people of the lowest rank, to instruct and converse with them for their good, in as kind and sociable manner, as if he had been their brother or intimate friend. These are manifest proofs that he had a heart easily susceptible of every humane, tender, and compassionate feeling. And this was certainly a great mean of enabling him so strongly to affect the hearts of others.

Had his natural talents for oratory been employed in secular affairs, and been somewhat more improved by the refinements of art, and the embellishments of erudition, it is possible they would soon have advanced him to distinguished wealth and renown. But his

sudden death, blessed be God, will not be terrible. I know that my Redeemer liveth. I every day long to see Him, that I may be free from the remainder of sin, and enjoy him, without interruption, for ever.

his ſole ambition was to ſerve a crucified SAVIOR, in the miniſtry of the goſpel. And being early convinced of the great hurt that has been done to Chriſtianity, by a bigoted ſpirit, he inſiſted not upon the peculiar* tenets of a party, but upon the univerſally-intereſting doctrines of Holy Scripture, concerning the ruin of mankind by ſin, and their recovery by Divine Grace; doctrines, the truth of which, he himſelf had deeply felt. To make men ſenſible of the miſery of their alienation from GOD; and of the neceſſity of juſtification by faith in the Lord JESUS CHRIST, of regeneration by the Holy SPIRIT, and of a life of devotedneſs to GOD, was the principal aim of all his diſcourſes. "The only Methodiſm, I deſire to know, (ſays he,)† is a holy method of dying to ourſelves, and of living to GOD." By this deſcription, he was far from intending to confine true religion to the exerciſes of devotion. By "living to God" he meant a conſtant endeavour after conformity to the Divine Will in all things. For, ſays he in another§ place, "It is a great miſtake to ſuppoſe religion conſiſts only in ſaying our prayers. Every Chriſtian lies under a neceſſity to have ſome particular calling whereby he may be a uſeful member of the ſociety to which he belongs. A man is no further holy than he is relatively holy: and he only will adorn the Goſpel of our LORD JESUS CHRIST in all things, who is careful to perform all the civil offices of life, with a ſingle eye to GOD's glory, and from a principle of lively faith in JESUS CHRIST.

* "I love all that love our LORD JESUS CHRIST."

"Oh how do I long to ſee bigotry and party-zeal taken away, and all the LORD's ſervants more knit together."

"I wiſh all names among the Saints of GOD, were ſwallowed up in that one of Chriſtian."

† Preface to the Journals, in the edition of 1756.

§ Journals, May, 1739.

CHRIST our Savior. This is the morality which we preach." He uſed alſo to give this definition of true religion, "that it is a univerſal morality founded upon the love of GOD, and faith in the LORD JESUS CHRIST." Licentiouſneſs and luxury, and all ſorts of time waſting and diſſipating amuſements, how faſhionable ſo-ever, he conſtantly inveighed againſt. Theſe were the topics on which he employed his eloquence.

BUT not to dwell any longer on his accompliſhments as an orator, and the excellent purpoſes to which, through the grace of GOD, he devoted them; one thing remains to be mentioned, of an infinitely higher order than any human powers whatever: and that is, the power of GOD, which ſo remarkably accompanied the labors of his ſervant, and without which both ſcripture and experience teach us, that all external means, however excellent, are ineffectual and vain. It is here Mr. WHITEFIELD is moſt to be envied, were it lawful to envy any man. When we conſider the multitudes that were not only awakened, but brought under laſting religious impreſſions by his miniſtry; and the multitudes that were wrought upon in the ſame manner by the miniſtry of others, excited by his * example, both in Great Britain and America, we are naturally led into the ſame ſentiments with Mr. Weſley in his funeral ſermon, "What an honor hath it pleaſed GOD to put upon his faithful ſervant! Have we read or heard of any perſon ſince the Apoſtles, who teſtified the goſpel of the grace of GOD, through ſo widely extended a ſpace, through ſo large a part of the habitable world? Have we read or heard of any perſon, who called ſo many thouſands, ſo many myriads of ſinners to repentance. Above all, have we read or heard of any who has been a bleſſed inſtrument in his hand of bringing ſo many ſinners from darkneſs to light, and from the power of Satan to God?"

THIS

* See Hiſt. Coll. of the Succeſs of the Goſpel, Vol. II.

THIS excellent character joined to talents ſo extraordinary, and to labors, which GOD was pleaſed to bleſs with almoſt unequalled ſucceſs, was ſhaded with ſome infirmities. And what elſe could be expected in the preſent condition of humanity? Theſe have been ſufficiently laid open in the preceding Narrative of his Life. And it ought to be obſerved, that as there was ſomething very amiable in the frankneſs and unreſervedneſs which prevented his concealing them; ſo thro' his openeſs to conviction, his teachableneſs,† and his readineſs to confeſs and correct his miſtakes, they became ſtill fewer and ſmaller, decreaſed continually as he advanced in knowledge and experience.

IT would be unjuſt to his memory not to take notice

† "May GOD reward you for watching over my ſoul. It is difficult, I believe, to go through the fiery trial of popularity and applauſe, untainted."

"When I am unwilling to be told of my faults, correſpond with me no more. If I know any thing of my heart, I love thoſe moſt who are moſt faithful to me in this reſpect. Henceforward, dear Sir, I beſeech you by the mercies of GOD in CHRIST JESUS, ſpare me not."

"We muſt be helps to each other on this ſide eternity.—Nothing gives me more comfort, next to the aſſurance of the eternal continuance of GOD's love, than the pleaſing reflection of having ſo many Chriſtian friends to watch with my ſoul. I wiſh they would ſmite me friendly, and reprove me oftener than they do."

"I rejoice that you begin to know yourſelf. If poſſible, Satan will make us think more highly of ourſelves than we ought to think. I can tell this by fatal experience. It is not ſudden flaſhes of joy, but having the humility of CHRIST JESUS, that muſt denominate us Chriſtians. If we hate reproof, we are ſo far from being true followers of the LAMB of GOD, that in the opinion of the wiſeſt of men, we are brutiſh."

"O my dear brother, ſtill continue faithful to my ſoul; do not hate me in your heart; in any wiſe reprove me.

"You need make no apology for your plain dealing. I love thoſe beſt who deal moſt ſincerely with me. Whatever errors I have been, or ſhall be guilty of, in my miniſtry, I hope the LORD will ſhew me, and give me grace to amend."

tice upon this occaſion of that uniformity of ſentiment which runs through all his ſermons and writings, after he was thoroughly enlightened in the truth. Indeed, when he firſt ſet out in the miniſtry, his youth and inexperience led him into many expreſſions which were contrary to ſound doctrine, and which made many of the ſermons he firſt printed, juſtly exceptionable; but reading, experience, and a deeper knowledge of his own heart, convinced him of his errors, and upon all occaſions he avowed his belief of the thirty-nine Articles of the Church of England, and the Standards of the Church of Scotland, as expreſsly founded on the word of GOD. He loved his friend, but he would not part with a grain of ſacred truth for the brother of his heart. Thus we ſee him conſtrained to write and print againſt the Arminian tenets of Mr. John Weſley, whom he loved in the bowels of CHRIST JESUS. And it appears from ſeveral other tracts in the 4th Vol. of his Works, that he neglected no opportunity of ſtepping forth as a bold champion, in defence of that faith which was once delivered to the ſaints.

EXTRACTS

EXTRACTS

FROM

Some of the FUNERAL SERMONS *which were Preached on the Occaſion of his* DEATH.

MANY Sermons were preached upon occaſion of his death, both in America and England. From theſe, though they contain nothing materially different from the above accounts, yet the reader will probably not be diſpleaſed to ſee the following extracts; as they not only ſet the character of Mr. WHITEFIELD, in a variety of lights, but are ſo many teſtimonies to it, by witneſſes of undoubted credit, in different parts of the world.

THE firſt was preached by Mr. Parſons, the very day on which he died,* from Phil. i. 21. "To me to live

* Early next morning, Mr. Sherburn of Portſmouth, ſent Squire Clarkſon and Dr. Haven with a meſſage to Mr. Parſons, deſiring Mr. WHITEFIELD's remains might be buried in his own new tomb, at his own expence: and in the evening ſeveral gentlemen from Boſton came to Mr. Parſons, deſiring the body might be carried there. But as Mr. WHITEFIELD had repeatedly deſired he might be buried before Mr. Parſons' pulpit, if he died at Newbury-Port, Mr. Parſons thought himſelf obliged to deny both of theſe requeſts. The following account of his interment, is ſubjoined to this ſermon, viz. "October 2, 1770. At one o'clock all the bells in town were tolled for half an hour, and all the veſſels in the harbor gave their proper ſignals of mourning. At two the bells tolled a ſecond

live is Chriſt, and to die is gain." And this is the character he gives of his departed friend.

"CHRIST became a principle of ſpiritual life in his ſoul, while he was an Under-graduate at the Univerſity in Oxford. Before his converſion he was a Phariſee of the Phariſees, as ſtrict as ever Paul was, before GOD met him on his way to Damaſcus, according to his own declaration in his laſt ſermon, which I heard him preach at Exeter, yeſterday. He was, by means of reading, a very ſearching, puritanical writer, convinced of the rottenneſs of all the duties he had done, and the danger of a ſelf-righteous foundation of hope. When he heard CHRIST ſpeak to him in the Goſpel, he cried, "LORD, what wilt thou have me to do?" And it ſeems as if, at that time, it had been made known to him that he was a choſen veſſel, to bear the name of JESUS CHRIST through the Britiſh Nation and her Colonies: to ſtand before Kings and Nobles, and all ſorts of people, to preach CHRIST and him crucified. From that

time

ſecond time. At three the bells called to attend the funeral. The Rev. Dr. Samuel Haven of Portſmouth, the Rev. Meſſieurs Daniel Rogers, of Exeter, Jedidiah Jewet, and James Chandler, of Rowley, Moſes Parſons, of Newbury, and Edward Baſs, of Newbury Port, were pall-bearers. The proceſſion was from the Rev. Mr. Parſons', of Newbury-Port, where Mr. WHITEFIELD died. Mr. Parſons and his family, together with many other reſpectable perſons, followed the corpſe in mourning. The proceſſion was only one mile, and then the corpſe was carried into the Preſbyterian church, and placed on the bier in the broad-alley; when the Rev. Mr. Rogers made a very ſuitable prayer in the preſence of about ſix thouſand perſons, within the walls of the church, while many thouſands were on the outſide, not being able to find admittance. Then, the third hymn of the ſecond book of Dr. Watts' Spiritual Songs was ſung by the congregation. After this, the corpſe was put into a new tomb, before Mr. Parſons' pulpit, which the gentlemen of the congregation had prepared for that purpoſe; and before it was ſealed, the Rev. Mr. Jewet gave a ſuitable exhortation, &c."

In

time the dawns of ſalvation had living power in his heart, and he had an ardent deſire to furniſh himſelf for the Goſpel-miniſtry. To this end, beſides the uſual ſtudies at the College, he gave himſelf to reading the holy Scriptures, to meditation and prayer; and

In Reverendum Virum

GEORGIUM WHITEFIELD,

Laboribus ſacris olim abundantem; nunc vero, ut bene ſperatur, cœleſtem et immortalem vitam cum CHRISTO agentem,

EPITAPHIUM.

(Auctore THOMA GIBBONS, S. T. P.)

Electum et divinum vas, WHITEFIELD, fuiſti
Ingenio pollens, divitiiſque ſacris:
His opibus populo longe lateque tributis,
Tandem perfrueris lætitia ſuperum
Inque hanc intraſti, Domino plaudente miniſtrum,
Expertum in multis, aſſiduumque bonum:
Ecce mei portus, et clara palatia cœli
Deliciis plenis omnia aperta tibi.
Dum matutinam Stellam, quam dulce rubentem!
Vivificos roreſque oſſa ſepulta manent.

ENGLISHED THUS:

A veſſel choſen and divine, replete
With Nature's gifts, and Grace's richer ſtores,
Thou WHITEFIELD waſt: theſe thro' the world diſpens'd,
In long laborious travels, thou at length
Haſt reach'd the realms of reſt, to which thy LORD
Has welcom'd thee with his immenſe applauſe.
All hail, my ſervant, in thy various truſt:
Found vigilant and faithful: See the ports,
See the eternal kingdoms of the ſkies,
With all their boundleſs glory, boundleſs joy,
Open'd for thy reception and thy bliſs.
Mean-time, the body in its peaceful cell
Repoſing from its toils, awaits the Star,
Whoſe living luſtres lead that promis'd morn,
Whoſe vivifying dews thy moulder'd corſe
Shall viſit, and immortal life inſpire.

and particularly, he read Mr. Henry's Annotations on the Bible, upon his knees before GOD.

"SINCE my firſt acquaintance with him, which is about thirty years ago, I have highly eſteemed him, as an excellent Chriſtian, and an eminent Miniſter of the Goſpel. An heart ſo bent for CHRIST, with ſuch a ſprightly, active genius, could not admit of his ſtated, fixed reſidence, in one place, as the paſtor of a particular congregation; and therefore, he choſe to itinerate from place to place, and from one country to another; which indeed was much better ſuited to his talents, than a fixed abode would have been. I often conſidered him as an angel flying through the midſt of heaven, with the everlaſting Goſpel, to preach unto them that dwell on the earth; for he preached the uncorrupted word of GOD, and gave ſolemn warnings againſt all corruptions of the Goſpel of CHRIST.* When he came the firſt time to Boſton, the venerable Dr. Coleman, (with whom I had a ſmall acquaintance) condeſcended to write to me, 'That the wonderful man was come, and they had had a week of Sabbaths; that his zeal for CHRIST was extraordinary; and yet he recommended himſelf to his many thouſand hearers, by his engagedneſs for holineſs and ſouls.' I ſoon had opportunity to obſerve that wherever he flew, like a flame of fire, his miniſtry gave a general alarm to all ſorts of people, though before, they had, for a long time, been amazingly ſunk down into dead formality. It

was

* This may be a proper place to mention what the compiler is juſt now informed of. The late Dr. Groſvenor, who was reputed one of the moſt eminent divines of his time, upon hearing Mr. WHITEFIELD preach at Charles-ſquare, Hoxton, about the year 1741, expreſſed himſelf in theſe very ſtrong terms, in the preſence of a very reſpectable gentleman now living, "That if the Apoſtle Paul had preached to this auditory, he would have preached in the ſame manner."

was then a time in New-England, that real Chriſtians generally had ſlackened their zeal for CHRIST, and fallen into a remiſs and careleſs frame of ſpirit; and hypocritical profeſſors were ſunk into a deep ſleep of carnal ſecurity. Miniſters, and their congregations, ſeemed to be at eaſe. But his preaching appeared to be from the heart, though too many who ſpake the ſame things, preached as if it were indifferent, whether they were received or rejected. We were convinced that he believed the meſſage he brought us, to be of the laſt importance. Nevertheleſs, as ſoon as there was time for reflection, the enemies of CHRIST began to cavil and hold up ſome of his ſallies, as if they were unpardonable faults. By ſuch means he met with a ſtorm as tempeſtuous as the troubled ſea, that caſts up mire and dirt. Some of every ſtation were too fond of their old way of formality, to part with it, for ſuch a deſpiſed cauſe as living religion. But the Spirit of CHRIST ſet home the meſſage of the LORD upon the conſciences of ſome, and ſhook them off their falſe hopes: but many began to find fault, and ſome to write againſt his evangelizing through the country, while others threatened firebrands, arrows, and death. Yet GOD gave room for his intenſe zeal to operate, and fit objects appeared, wherever he went, to engage him in preaching CHRIST, and him crucified.

IN his repeated viſits to America, when his ſervices had almoſt exhauſted his animal ſpirits, and his friends were ready to cry, Spare thyſelf, his hope of ſerving CHRIST, and winning ſouls to him, animated and engaged him to run almoſt any riſque. Neither did he ever croſs the Atlantic, on an itinerating viſitation, without viſiting his numerous brethren here, to ſee how religion proſpered amongſt them: and we know that his labors have been unwearied among us, and to the applauſe of all his hearers;

and,

and, through the infinite mercy of GOD, his labors have ſometimes been crowned with great ſucceſs, in the converſion of ſinners, and the edification of ſaints. And though he often returned from the pulpit very feeble, after public preaching, yet his engaging ſweetneſs of converſation, changed the ſuſpicions of many, into paſſionate love and friendſhip.

"IN many things his example is worthy of imitation; and, if in any thing he exceeded or came ſhort, his integrity, zeal for GOD, and love to CHRIST and his Goſpel, rendered him, in extenſive uſefulneſs, more than equal to any of his brethren. In preaching here, and through moſt parts of America, he has been in labors more abundant, approving himſelf a miniſter of GOD, in much patience, in afflictions, in watchings, in faſtings; by pureneſs, by the Holy GHOST, by love unfeigned; as ſorrowful, yet always rejoicing; as having nothing, yet poſſeſſing all things. And GOD, that comforteth thoſe that are caſt down, has often comforted us by his coming: and not by his coming only, but by the conſolation wherewith he was comforted in us, ſo that we could rejoice the more.

"HIS popularity exceeded all that I ever knew; and, though the aſthma was ſometimes an obſtruction to him, his delivery and entertaining method was ſo inviting to the laſt, that it would command the attention of the vaſt multitudes of his hearers. An apprehenſion of his concern to ſerve the LORD JESUS CHRIST, and to do good to the ſouls of men, drew many thouſands after him, who never embraced the doctrines he taught. He had ſomething ſo peculiar in his manner, expreſſive of ſincerity in all he delivered, that it conſtrained the moſt abandoned to think, he believed what he ſaid was not only true, but of the laſt importance to ſouls; and by adapted texts adduced, and inſtances of the grace of GOD, related

agreeable

agreeable thereto, he often ſurprized his moſt judicious hearers.

" His labors extended not only to New England, and many other Colonies in Britiſh America, but were eminent and more abundant in Great Britain. Many thouſands at his Chapel and Tabernacle in London, and in other places, were witneſſes that he faithfully endeavored to reſtore the intereſting doctrines of the Reformation, and the purity of the Church to its primitive glory. Some among the learned, ſome of the mighty and noble have been called, by his miniſtry, to teſtify for the Goſpel of the grace of GOD. The force of his reaſonings againſt corrupt principles, and the eaſy method he had in expoſing the danger of them, have aſtoniſhed the moſt that heard him, in all places where he preached. How did he lament and withſtand the modern, unſcriptural notions of religion and ſalvation, that were palmed upon the churches of every denomination! The affecting change from primitive purity to fatal hereſy, together with the ſad effects of it in mere formality and open wickedneſs, would often make him cry, as the Prophet did in another caſe, 'How is the gold become dim, and the moſt fine gold changed! How hath the LORD covered the daughter of Zion with a cloud, in his anger, and caſt down from heaven to earth the beauty of Iſrael.'

" IT is no wonder that this Man of GOD ſhould meet with enemies, and with great oppoſition to his miniſtry; for hell trembled before him. It is no more than may be always expected of the devil, that he ſhould ſtir up his ſervants, to load the moſt eminent miniſters of CHRIST with calumny, and moſt impudent lies; and repreſent them as the filth, and offſcouring of all things. All this may be, and often has been done, under a pretence of great concern for the honor of CHRIST, and the preſervation of Goſpel-

order.

order. When Satan's kingdom totters and begins to fall, he can find men enough to cry, The Church is in danger! and that, he knows, is ſufficient with many, to hide his cloven foot, and make him appear as an angel of light.

"THROUGH a variety of ſuch labors and trials, our worthy friend, and extenſively uſeful ſervant of CHRIST, Mr. WHITEFIELD, paſſed, both in England and America: but the LORD was his Sun, to guide and animate him, and his ſhield to defend and help him unto the end: neither did he count his own life dear, ſo that he might finiſh his courſe with joy, and the miniſtry that he had received of the LORD JESUS, to teſtify the Goſpel of the grace of GOD. The laſt ſermon that he preached, though under the diſadvantage of a ſtage in the open air, was delivered with ſuch clearneſs, pathos, and eloquence, as to pleaſe and ſurpriſe the ſurrounding thouſands. And as he had been confirmed by the grace of GOD, many years before, and had been waiting and hoping for his laſt change, he then declared, that he hoped it was the laſt time he ſhould ever preach. Doubtleſs, he then had ſuch clear views of the bleſſedneſs of open viſion, and the complete fruition of GOD in CHRIST, that he felt the pleaſures of heaven in his raptured ſoul, which made his countenance ſhine like the unclouded ſun."

THE next ſermon was preached by Dr. Pemberton of* Boſton, October, 11, 1770, upon 1. Pet. i. 4.

"To

* The following lines are a part of a poem on Mr. WHITEFIELD, which is publiſhed along with this ſermon, written by a Negro ſervant-girl of ſeventeen years of age; and who has been but nine years from Africa, belonging to Mr. J. Wheatley of Boſton.

"He pray'd that grace in every heart might dwell;
He long'd to ſee America excel;

He

"To an inheritance—reſerved in heaven for you." In which he ſays:

"I am not fond of funeral panegyrics. But where perſons have been diſtinguiſhingly honored by heaven, and employed to do uncommon ſervice for GOD's church upon earth, it would be criminal ingratitude to ſuffer them to drop into the duſt without the moſt reſpectful notice. 'The memory of the juſt is bleſſed!' Poſterity will view Mr. WHITEFIELD, in many reſpects, as one of the moſt extraordinary characters of the preſent age. His zealous, inceſſant, and ſucceſsful labors, in Europe and America, are without a parallel.

"DEVOTED early to GOD, he took orders as ſoon as the conſtitution of the eſtabliſhed Church in England

He charg'd its youth to let the grace divine
Ariſe, and in their future actions ſhine.
He offer'd that he did himſelf receive,
A greater gift not GOD himſelf can give.
He urg'd the need of Him to every one;
It was no leſs than GOD's co-equal Son.
Take Him, ye wretched, for your only good;
Take Him, ye ſtarving ſouls, to be your food.
Ye thirſty, come to this life-giving ſtream;
Ye preachers, take Him for your joyful theme,
Take Him, my dear Americans, he ſaid,
Be your complaints in his kind boſom laid.
Take him, ye Africans; he longs for you:
Impartial Savior is his title due.
If you will chooſe to walk in grace's road,
You ſhall be Sons, and Kings, and Prieſts, to GOD.
Great Counteſs! we Americans revere
Thy name, and thus condole thy grief ſincere.
New-England, ſure doth feel; the Orphan's ſmart
Reveals the true ſenſations of his heart.
His lonely Tabernacle ſees no more
A WHITEFIELD landing on the Britiſh ſhore.
Then let us view him in yon azure ſkies,
Let every mind with this lov'd object riſe.
Thou tomb, ſhall ſafe retain thy ſacred truſt,
Till life divine re-animates his duſt."

gland allowed. His first appearance in the work of the ministry was attended with surprizing success. The largest churches in London were not able to contain the numbers that perpetually flocked to hear his awakening discourses. The crowds daily increased. He was soon forced into the fields, followed by multitudes, who hung with silent attention upon his lips, and with avidity received the word of life. The SPIRIT of GOD, in uncommon measure, descended upon the hearers. The secure were awakened to a salutary fear of divine wrath; and inquiring minds were directed to JESUS, the only Savior of a revolted world. The vicious were visibly reclaimed, and those who had hitherto rested in a form of godliness, were made acquainted with the power of a divine life. The people of GOD were refreshed with the consolation of the blessed SPIRIT, and rejoiced to see their exalted Master, going on from conquering to conquer; and sinners of all orders and characters, bowing to the sceptre of a crucified SAVIOR.

HIS zeal could not be confined within the British islands. His ardent desire for the welfare of immortal souls, conveyed him to the distant shores of America. We beheld a new star arise in the hemisphere of these western churches; and its salutary influences were diffused through a great part of the British settlements in these remote regions. We heard with pleasure, from a divine of the Episcopal communion, those great doctrines of the Gospel, which our venerable ancestors brought with them from their native country. With a soul elevated, above a fond attachment to forms and ceremonies, he inculcated that pure and unadulterated religion, for the preservation of which our fathers banished themselves into an uncultivated desert. In his repeated progresses through the Colonies, he was favored with the same success which attended him on the other side of the Atlantic.

He

He preached from day to day in thronged aſſemblies; yet his hearers never diſcovered the leaſt wearineſs, but always followed him with increaſing ardor.—When in the pulpit, every eye was fixed upon his expreſſive countenance; every ear was charmed with his melodious voice, all ſorts of perſons were captivated with the propriety and beauty of his addreſs.

But it is not the fine ſpeaker, the accompliſhed orator, that we are to celebrate from the ſacred deſk; theſe engaging qualities, if not ſanctified by divine grace, and conſecrated to the ſervice of heaven, are as the ſounding braſs, and the tinkling cymbal. When miſimproved, inſtead of conveying happineſs to mankind, they render us more illuſtriouſly miſerable.

"The gifts of nature, the acquiſitions of art, which adorned the character of Mr. Whitefield, were devoted to the honor of God, and the enlargement of the Kingdom of our divine Redeemer.—While he preached the Goſpel, the Holy Ghost was ſent down to apply it to the conſciences of the hearers; the eyes of the blind were opened, to behold the glories of the compaſſionate Savior; the ears of the deaf were unſtopped to attend to the invitations of incarnate love; the dead were animated with a divine principle of life; many in all parts of the land, were turned from darkneſs to light, and from the power of Satan unto God. Theſe doctrines which we had been inſtructed in from our infancy by our faithful paſtors, ſeemed to acquire new force, and were attended with uncommon ſucceſs when delivered by him. His diſcourſes were not trifling ſpeculations, but contained the moſt intereſting truths; they were not an empty play of wit, but ſolemn addreſſes to the hearts of men.

"To convince ſinners that they were by nature children of wrath; by practice, tranſgreſſors of the divine law; and in conſequence of this, expoſed to

the

the vengeance of offended heaven; to diſplay the tranſcendent excellency of a SAVIOR, and perſuade awakened minds to confide in his merits and righteouſneſs, as the only hope of a guilty world; to impreſs upon the profeſſors of the Goſpel the neceſſity, not only of an outward reformation, but an internal change, by the powerful influences of the SPIRIT; to lead the faithful to a zealous practice of the various duties of the Chriſtian life, that they may evidence the ſincerity of their faith, and adorn the doctrine of GOD their SAVIOR; theſe were the reigning ſubjects of his pulpit-diſcourſes.

"IF ſinners were converted; if ſaints were built up in faith, holineſs, and comfort, he attained his utmoſt aim.

HE was no contracted bigot, but embraced Chriſtians of every denomination in the arms of his charity, and acknowledged them to be children of the ſame Father, ſervants of the ſame Maſter, heirs of the ſame undefiled inheritance.

"THAT I am not complimenting the dead, but ſpeaking the words of truth and ſoberneſs, I am perſuaded I have many witneſſes in this aſſembly.

"HE was always received by multitudes with pleaſure, when he favored theſe parts with his labors; but he never had a more obliging reception than in his laſt viſit. Men of the firſt diſtinction in the Province, not only attended his miniſtry, but gave him the higheſt marks of their reſpect. With what faithfulneſs did he declare unto us the whole counſel of GOD? With what ſolemnity did he reprove us for our increaſing degeneracy? With what zeal did he exhort us, to remember from whence we were fallen, and repent and do our firſt works, leſt GOD ſhould come and remove our candleſtick out of its place?

"ANIMATED

"ANIMATED with a God-like deſign of promoting the temporal and ſpiritual happineſs of mankind, after the example of his Divine Maſter, he went about doing good. In this he perſevered with unremitting ardor and aſſiduity till death removed him to that reſt which remains for the people of GOD. Perhaps no man, ſince the apoſtolic age, preached oftener or with greater ſucceſs*.

"IF we view his private character, he will appear in a moſt amiable point of light. The polite gentleman; the faithful friend; the engaging companion; above all, the ſincere Chriſtian, were viſible in the whole of his deportment.

"WITH

* As a ſpecimen of his indefatigable labours in the work of the miniſtry, I have ſet down an account of the Sermons he preached after his arrival at Newport, Rhode-Iſland, to the time of his death. He ſailed from New-York, Tueſday, July 31, P. M. arrived at Newport, Friday Auguſt 3, A. M. and preached

Auguſt,	4. At Newport	*Auguſt*	24. At Boſton
	5. Newport		25. Boſton
	6. Newport		26. Medford
	7. Newport		27. Charleſtown
	8. Newport		28. Cambridge
	9. Providence		29. Boſton
	10. Providence		30. Boſton
	11. Providence		31. Roxbury-Plain
	12. Providence	*Septm.*	1. Milton
	13. Attleborough		2. Roxbury
	14. Wrentham		3. Boſton
	15. Boſton		5. Salem
	16. Boſton		6. Marblehead
	17. Boſton		7. Salem
	18. Boſton		8. Cape-Ann
	19. Malden		9. Ipſwich
	20. Boſton		10. Newburyport
	21. Boſton		11. Newburyport
	22. Boſton		12. Rowley
	23. Boſton		13. Rowley.

"From

"WITH large opportunities of accumulating wealth, he never diſcovered the leaſt tincture of avarice. What he received from the kindneſs of his friends, he generouſly employed in offices of piety and charity. His benevolent mind was perpetually forming plans of extenſive uſefulneſs.—The Orphan houſe, which many years ago he erected in Georgia, and the College he was founding in that Province at the time of his death, will be laſting monuments of his care, that religion and learning might be propagated to future generations.

"I HAVE not, my brethren, drawn an imaginary portrait, but deſcribed a character exhibited in real life. I have not mentioned his natural abilities, which were vaſtly above the common ſtandard.—I conſider him principally in the light of a Chriſtian, and a miniſter of JESUS CHRIST, in which he ſhone with a ſuperior luſtre, as a ſtar of the firſt magnitude.

"AFTER all I am not repreſenting a perfect man; there are ſpots in the moſt ſhining characters upon earth. But this may be ſaid of Mr. WHITEFIELD with juſtice, that after the moſt public appearances for above thirty years, and the moſt critical

"From the thirteenth of September to the ſeventeenth, he was detained from public ſervice by a ſevere indiſpoſition. When recovered he preached

Septm. 17.	At Boſton	*Septm.* 19	At Boſton
18.	Boſton	20.	Newton.

"The twenty-firſt of September he departed from Boſton upon a tour to the eaſtward, pretty much indiſpoſed. But on the twenty-third he preached

Septm. 23.	At Portſmouth, New-Hampſhire	*Septm.* 26.	At Kittery
24.	Portſmouth	27.	Old-York
25	Portſmouth	28.	Portſmouth
		29.	Exeter.

cal examination of his conduct, no other blemish could be fixed upon him, than what arose from the common frailties of human nature, and the peculiar circumstances which attended his first entrance into public life.

"THE imprudencies of unexperienced youth, he frequently acknowledged from the pulpit with a frankness which will for ever do honor to his memory. He took care to prevent any bad consequences that might flow from his unguarded censures in the early part of his ministry. The longer he lived, the more he evidently increased in purity of doctrine, in humility, meekness, prudence, patience, and the other amiable virtues of the Christian life."

ANOTHER Funeral Sermon on Mr. WHITEFIELD was preached by Mr. Ellington, at Savannah in Georgia, November 11, 1770, upon Heb. xi. 26. "Esteeming the reproach of CHRIST greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward." In which are the following passages.*

"THE receiving the melancholy news of the much lamented death of a particular friend to this Province, a person who was once minister of this Church, is the reason of this discourse; and my choice of this subject before us, is to pay my grateful respect to the memory of this well-known, able minister of the New Testament, and faithful servant of the most high GOD, the Rev. GEORGE WHITEFIELD; whose life was justly esteemed, and whose death will be greatly regretted, by the sincerely religious part of

* "Savannah-church was decently hung with mourning, by the legislative body of the Province."

The same public marks of regard were shewn at one of the churches in Philadelphia, of which Mr. Sproutt is pastor, which, by desire of the session and committee, was put into mourning. Also, at their desire and expence, the bells of Christ Church, in that city, were rung muffled.

of mankind of all denominations, as long as there is one remaining on earth, who knew him, to recollect the fervor of ſpirit, and holy zeal with which he ſpake, when preaching the everlaſting Goſpel; and every other part of his diſintereſted conduct, conſiſtent with the miniſterial character in life and converſation. Mr. WHITEFIELD's Works praiſe him loud enough; I am not able to ſay any thing that can add greater luſtre to them. May every one that miniſters in holy things, and all who partake of their miniſtrations, have equal right to the characteriſtic in the text as he had.

"IT is the ruling opinion of many, that the offence of the croſs is long ſince ceaſed, and that whatever evil treatment ſome of the ſingular turn may meet with, it is only the fruit of their own doings, and the reward of their own work, whereby they raiſe the reſentment of mankind againſt them for uncharitable ſlander, and ſpiritual abuſe. But whoever knoweth any thing of the Goſpel, and hath experienced it to be the power of GOD unto ſalvation, knoweth this is the language of perſons who are unacquainted with the depravity of their nature, and through the degeneracy of their hearts, are unwilling to be diſturbed; therefore are ſaying to the Miniſters of CHRIST, 'Prophecy unto us ſmooth things.' But the Miniſters of the Goſpel are to be ſons of thunder, and ſo to utter their voice, and conduct their lives, as to prove the nature of their work.

"OUR dear and reverend friend was highly honored for many years in being an happy inſtrument to do this ſucceſsfully. With what a holy zeal he proceeded, long before he was publicly ordained to the ſacred office, has been long atteſted; and no perſon has been able to contradict the teſtimony. No ſooner did he appear in the work of the ſanctu-

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ary, but he ſoon convinced his numerous auditories, that his ALMIGHTY LORD who had given him the commiſſion, had by his grace wrought him for the ſelf-ſame thing; and through the HOLY SPIRIT, attending his endeavors, made him a workman that needed not to be aſhamed. One would think his great ſucceſs in his public labors, the frequent opportunities he embraced of doing good, by the relief of people in diſtreſſing circumſtances, every occaſion he took to uſe his influence for the good of mankind, and the whole of his behavior through a life of fifty-ſix years, being (ſo far as the frailty of our preſent ſtate will admit) unblameable and unreproveable, ſhould have exempted him from contempt and reproach. But, quite the contrary, there was ſo near a reſemblance with his bleſſed Maſter, that obliged him to bear his reproach. He has ſuffered with him on earth, and he is now glorified with him in heaven. He has labored abundantly, and he has been as liberally reproached and maligned from every quarter. Clergy and laity have whet their tongues like a ſword againſt him, and bent their bows to ſhoot their arrows; but the LORD, amongſt all, has known and approved his righteous ſervant. Though it is well known he has had opportunity long ſince to enjoy epiſcopal emolument, yet, in his opinion (and it will be found he judged like a wiſe man in the end) ſinners, through his inſtrumentality, being turned unto the LORD, and becoming his joy, and crown of rejoicing, in the day of our LORD JESUS, was eſteemed a greater honor than any this world could afford him. His longing deſire for the ſalvation of immortal ſouls, would not admit of his being confined within the diſtrict of any walls; though it muſt be acknowledged, he never thought of commencing field-preacher, till his invidious enemies refuſed him church-pulpits, with indignation of ſpirit unbecoming

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the loweſt and vulgar claſs of mankind, much leſs men profeſſing themſelves preachers of godlineſs.—Though he has, throughout the whole courſe of his miniſtry, given ſufficient proof of his inviolable attachment to our happy eſtabliſhment, he was deſirous to countenance the image of Chriſt, wherever he ſaw it, well knowing, that political inſtitutions in any nation whatever, ſhould not deſtroy the bleſſed union, or prevent the communion which ought to ſubſiſt throughout the Holy Catholic Church, between real and ſincere Chriſtians of all denominations. Some people may retain ſuch a veneration for apoſtolic phraſes as to ſuppoſe they ought not to be applied to other perſons; ſorry am I to obſerve, that few deſerve the application. But of Mr. WHITEFIELD we may ſay with the ſtricteſt truth, in journeyings often, in perils of robbers, in perils of his own countrymen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren, in wearineſs and painfulneſs, he hath approved himſelf a miniſter of GOD. All who knew and were acquainted with him, ſoon diſcovered in him every mark of good ſenſe and good manners; his company and converſation was ſo enlivening and entertaining, and at the ſame time ſo inſtructive and edifying, that no perſon with the leaſt degree of common ſenſe, could behave improperly in his preſence. In him met (which do not often meet in one perſon) the finiſhed and compleat gentleman, and the real and true Chriſtian. Why then did he take pleaſure in reproaches, and ſubmit to the taunts and inſults both of the vulgar and politer part of mankind? He had reſpect to the recompence of reward. Though the believer's work will never entitle him to a reward of debt, yet the reward of grace will always excite a holy deſire to render ſomething unto the LORD: What wouldſt thou have me do? is the inceſſant enquiry

quiry of that ſoul, who by the merits of the REDEEMER's death, and the virtue of his precious blood, is redeemed from ſin, and made a partaker of the inheritance incorruptible, undefiled, and that fadeth not away. Faith operates by good works: and let all the men of the world ſay to the contrary, or put ever ſo baſe a conſtruction upon our doctrine, it will evidence itſelf by theſe good fruits. It was from theſe principles that Mr. WHITEFIELD acted, and they were productive of the deſired effects; not only in alms-giving, this was but a ſmall matter, when compared with the happier and more important attempt which he made for the good of mankind, at the hazard of his life, and the expence of an unblemiſhed character. How he has preached with ſhowers of ſtones, and many other inſtruments of malice and revenge about his ears, many of his ſurviving friends can witneſs; but having the ſalvation of ſinners at heart, and a great deſire to reſcue them from the power of eternal death; he reſolved to ſpend and be ſpent for the ſervice of precious and immortal ſouls; and ſpared no pains, and refuſed no labor, ſo that he might but adminiſter to their real and eternal good: And glory be to our good GOD, he hath perſevered and endured to the end of his life, having reſpect unto the recompence of reward. Surely nothing elſe could ſupport him under ſuch a weight of care, and enable him amidſt it all, for ſo many years, to bear it with ſo much cheerfulneſs. The worthy inhabitants of this Province do not want my atteſtation, either to the loſs the Province has ſuſtained, or to the deſire he has had for its proſperity. His indefatigable endeavors to promote it, and the many fervent prayers he has night and day offered for it, ſpeak loud enough. Happy omens we would hope in favor of it, both as to its temporal increaſe, and ſpiritual proſperity. May GOD raiſe up ſome uſeful men to

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ſupply his place, and carry on unto perfection what he hath ſo diſintereſtedly begun, that the inſtitution he hath founded in this Province, may be of public utility to the lateſt poſterity! As to his death, little more can be ſaid of it, than has been communicated to the public already. He died like a hero in the field of battle; he has been fighting the battles of the LORD of Hoſts upwards of thirty years, againſt the world, ſin, and Satan; and he hath been a conqueror, he hath fought ſucceſsfully; many, very many converted ſinners are the trophies of his victory: but now his warfare is accompliſhed, the Captain of his ſalvation hath granted him a diſcharge, he is entered into his everlaſting reſt, and is reaping the benefits of a life ſincerely dedicated to the ſervice of the once crucified, but now exalted JESUS. He preached the day before his deceaſe: though his death was ſudden, he was not ſurprized; the morning of his departure, not many hours before his ſpirit took its flight to the regions of bliſs, he prayed to the GOD of his ſalvation, and committed his departing ſoul into his hands, as his faithful CREATOR, and all-merciful REDEEMER.—Soon after he ſaid, 'I am near my end;' then fell aſleep; he fainted, and died! not one ſigh, or groan; the LORD heard his prayer, and granted him his requeſt, and gave him an eaſy diſmiſſion out of time into eternity: ſudden death was his deſire, and ſudden death was to him ſudden glory. He has fought the good fight; few, if any, ſince the Apoſtles, have been more extenſively uſeful, or labored more abundantly. Thouſands, I believe I may with propriety ſay, in England, Scotland, and America, have great reaſon to bleſs GOD for his miniſtrations; for he hath travelled far and wide, proclaiming the glad tidings of ſalvation, through faith in a crucified SAVIOR. Adorable EMMANUEL, make thou up the loſs of him to thy Church and people!

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Let a double portion of thy Spirit be poured out upon the remaining Miniſters! Let that holy fire which burnt ſo bright in thy departed ſervant, warm each of their hearts! And, O thou LORD of the harveſt, ſend forth more ſuch true and faithful laborers into thy harveſt!"

A NUMBER of Funeral Sermons were preached for him in England as well as in America. In one by Mr. D. Edwards, November 11, 1770, upon Heb. xi. 4. "By it he being dead, yet ſpeaketh," we have the following character of Mr. WHITEFIELD.

"1. THE ardent love he bore to the LORD JESUS CHRIST was remarkable. This divine principle conſtrained him to an unwearied application to the ſervice of the Goſpel, and tranſported him, at times, in the eyes of ſome, beyond the bounds of ſober reaſon. He was content to be a fool for CHRIST's ſake; to be deſpiſed, ſo CHRIST might be honored; to be nothing, that JESUS might be all in all. He had ſuch a ſenſe of the incomparable excellence of the perſon of CHRIST, of his adorable condeſcenſion in taking our nature upon him, and enduring the curſes of the holy law; his complete ſuitableneſs and ſufficiency; as the wiſdom, righteouſneſs, ſanctification and redemption of his people, that he could never ſay enough of him. He was ſo convinced of the happy tendency and efficacy of this principle in his own mind, that he made uſe of it, and propoſed it to others in the room of a thouſand arguments, whenever he would inculcate the moſt unreſerved obedience to the whole will of GOD, or ſtir up believers to a holy diligence in adorning the doctrine of GOD our SAVIOR in all things; inſpired by this principle, nothing frightened or flattered him from his duty.

"2. ANOTHER pleaſing ingredient in his character, and a ſure evidence of the former, was love to the ſouls of mankind. He rejoiced in their proſperity

rity as one that had found great ſpoil; and with St. Paul was willing to ſpend and be ſpent in promoting their happineſs. He loved all who loved JESUS CHRIST in ſincerity, however they might differ in ſome circumſtantials. He embraced all opportunities to expoſe the malignant leaven of a party, and to remove prejudices and miſapprehenſions which good people too often entertain of one-another, when under the influence of a ſectarian humor.

"3. HIS attachment to the great doctrines of the Goſpel was inflexible; having known their worth, and experienced their power in his own heart, he plainly ſaw, that though they were unacceptable to the carnal heart, yet they bore the plain impreſs of the infinite wiſdom of GOD. Thoſe important truths, which tend to humble the ſinner, to exalt CHRIST, and promote holineſs in heart and life, were his darling ſubjects. He did not diſguiſe Goſpel truths by ſome artful ſweetening, to render them more palatable to men of corrupt minds: he ſtudied to preach the word in its purity, plainneſs, and ſimplicity. The warmth of his zeal diſguſted many who make a mighty outcry about candor and charity, and are willing to extend it to every ſentiment, except the truths in which the Apoſtles gloried. It was his love to the truths of GOD, and the ſouls of men, that led him to expoſe thoſe who plead for the rectitude and excellency of human nature; deny the proper Godhead of JESUS CHRIST, juſtification by faith in his righteouſneſs imputed, or the New-Birth, and the abſolute neceſſity of the operations of the HOLY GHOST. Faith and holineſs were ever united together in his ſyſtem, in oppoſition to thoſe who pretend to faith without obedience to the law of GOD as the rule of life. He knew errors in the great truths of the Goſpel are not indifferent, but dreadful and fatal; he knew it was not candor and charity to ſay that errors in judg-

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ment are not hurtful, but the greateſt unmercifulneſs and cruelty; therefore he often reproved ſuch ſharply.

ALTHOUGH he was ſo tenacious of the foundation-truths of the Goſpel, yet none more candid in things that are not eſſential; herein he was full of gentleneſs and forbearance. In things indifferent he became all things to all men.*

"4. To the foregoing particulars in Mr. WHITEFIELD's character, I may add his zeal. His Chriſtian zeal was like the light of the ſun, which did warm, ſhine, and cheriſh, but knew not to deſtroy; full of generous philanthropy and benevolence, his zeal made him exceeding earneſt and importunate in his addreſſes to ſaints and ſinners. His zeal returned bleſſings for curſes, and prayers for ill treatment: it kindled in him a becoming indignation againſt the errors, follies, and ſins of the times; it led him to weep bitterly over thoſe who would not be perſuaded to fly from the wrath to come: it made him bold and intrepid in the cauſe of GOD, and kept him from that flatneſs and deadneſs which is too viſible in ſome good miniſters. In theſe things he was an example to miniſters of every denomination: and, if the limits of my diſcourſe would admit, I could mention many things, as to his great charity to the poor, his humility, &c."

ON Sunday, November 18, 1770, a Sermon was preached on his death at the Chapel in Tottenham-Court-Road, and at the Tabernacle near Moor-fields, by the Rev. Mr. John Weſley.† The text was Numb. xxiii.

* As to the difference between eſſentials and non eſſentials in religion, Mr. Edwards refers to the Rev. Mr. Newton's "Review of Eccleſiaſtical Hiſtory, ſo far as it concerns the progreſs, declenſions, and revivals of Evangelical Doctrine and Practice."

† LONDON CHRONICLE, November 19, 1770. "Yeſterday the Rev. Mr. Weſley preached a Funeral Sermon on Mr. WHITE-

xxiii. 10. "Let me die the death of the righteous, and let my laſt end be like his." And in the ſermon, after giving ſome particulars of his life and death, Mr. Weſley ſays,

"1. We are next to take ſome view of his character. A little ſketch of this was ſoon after his death, publiſhed in the Boſton Gazette; an extract of which is ſubjoined: "Little can be ſaid of him, but what every friend to vital Chriſtianity, who has ſat under his miniſtry, will atteſt. In his public labors he has for many years aſtoniſhed the world with his eloquence and devotion. With what divine pathos did he perſuade the impenitent ſinner to embrace the practice of piety and virtue: filled with the SPIRIT of grace, he ſpoke from the heart, and with a fervency of zeal, perhaps unequalled, ſince the days of the apoſtles, adorned the truths he delivered with the moſt graceful charms of rhetoric and oratory. From the pulpit he was unrivalled in the command of an ever-crowded auditory. Nor was he leſs agreeable and inſtructive in his private converſation; happy in a remarkable eaſe of addreſs, willing to communicate, ſtudious to edify: may the riſing generation catch a ſpark of that flame which ſhone with ſuch diſtinguiſhed luſtre in the ſpirit and practice of this faithful ſervant of the moſt high GOD.'

"2. A MORE particular and equally juſt character of him, has appeared in one of the Engliſh papers.* It might not be diſagreeable to you, to add the ſubſtance of this likewiſe; 'The character of this truly pious

WHITEFIELD's death, in the morning at the Chapel; and in the afternoon at the Tabernacle: the inſide of each place was lined with black cloth, and an eſcutcheon hung on the pulpits. The multitudes that went with a deſign to hear the Sermon exceed all belief. The Chapel and Tabernacle were both filled as ſoon as they were opened."

* LONDON CHRONICLE, November 8, 1770.

pious perſon, muſt be deeply impreſſed on the heart of every friend to vital religion. In ſpite of a tender and delicate conſtitution, he continued to the laſt day of his life, preaching with a frequency and fervor that ſeemed to exceed the natural ſtrength of the moſt robuſt. Being called to the exerciſe of his function at an age, when moſt young men are only beginning to qualify themſelves for it, he had not time to make a very conſiderable progreſs in the learned languages: but this defect was amply ſupplied by a lively and fertile genius, by fervent zeal, and by a forcible and moſt perſuaſive delivery. And though in the pulpit he often found it needful, by the terrors of the LORD, to perſuade men, he had nothing gloomy in his nature, being ſingularly chearful, as well as charitable and tender-hearted. He was as ready to relieve the bodily as the ſpiritual neceſſities of thoſe who applied to him. It ought alſo to be obſerved, that he conſtantly enforced upon his audience every moral duty, particularly induſtry in their ſeveral callings, and obedience to their ſuperiors. He endeavored by the moſt extraordinary efforts of preaching in different places, and even in the open fields, to rouſe the lower claſs of people, from the laſt degree of inattention and ignorance, to a ſenſe of religion. For this, and his other labors, the name of GEORGE WHITEFIELD will long be remembered with eſteem and veneration.'

"3. THAT both theſe accounts are juſt and impartial, will readily be allowed; that is, as far as they go: but they go little farther than the outſides of his character: they ſhew you the preacher, but not the man, the Chriſtian, the ſaint of GOD. May I be permitted to add a little on this head, from a perſonal knowledge of near forty years? Indeed, I am thoroughly ſenſible how difficult it is to ſpeak on ſo delicate a ſubject; what prudence is required to

avoid

avoid both extremes, to ſay neither too little, nor too much? Nay, I know it is impoſſible to ſpeak at all, to ſay either leſs or more, without incurring from ſome the former, from others the latter cenſure. Some will ſeriouſly think that too little is ſaid; and others, that it is too much: but without attending to this, I will ſpeak juſt what I know, before him to whom we are all to give an account.

"4. MENTION has already been made of his unparalleled zeal, his indefatigable activity, his tender-heartedneſs to the afflicted, and charitableneſs toward the poor. But ſhould we not likewiſe mention his deep gratitude to all whom GOD had uſed as inſtruments of good to him? Of whom he did not ceaſe to ſpeak in the moſt reſpectful manner, even to his dying day. Should we not mention that he had an heart ſuſceptible of the moſt generous and the moſt tender friendſhip? I have frequently thought, that this, of all others, was the diſtinguiſhing part of his character. How few have we known of ſo kind a temper, of ſuch large and flowing affections. Was it not principally by this, that the hearts of others were ſo ſtrangely drawn and knit to him? Can any thing but love beget love? This ſhone in his very countenance, and continually breathed in all his words, whether in public or private. Was it not this, which, quick and penetrating as lightning, flew from heart to heart? Which gave that life to his ſermons, his converſations, his letters? Ye are witneſſes.

"5. BUT away with the vile miſconſtruction of men of corrupt minds, who know of no love, but what is earthly and ſenſual. Be it remembered, at the ſame time, that he was endued with the moſt nice and unblemiſhed modeſty. His office called him to converſe very frequently and largely with women as well as men, and thoſe of every age and condition.

But

But his whole behavior toward them, was a practical comment on that advice of St. Paul to Timothy, 'Intreat the elder women as mothers, the younger as ſiſters, with all purity.'

"6. MEAN-TIME, how ſuitable to the friendlineſs of his ſpirit, was the frankneſs and openneſs of his converſation? Although it was as far removed from rudeneſs on the one hand, as from guile and diſguiſe on the other. Was not this frankneſs at once a fruit and a proof of his courage and intrepidity? Armed with theſe, he feared not the faces of men; but uſed great plainneſs of ſpeech, to perſons of every rank and condition, high and low, rich and poor; endeavoring only by manifeſtation of the truth, to commend himſelf to every man's conſcience in the ſight of GOD.

"7. NEITHER was he afraid of labor or pain, any more than of what man could do unto him, being equally

'Patient in bearing ill and doing well.'

And this appeared, in the ſteadineſs wherewith he purſued whatever he undertook, for his Maſter's ſake: witneſs one inſtance for all, the Orphan houſe in Georgia, which he began and perfected, in ſpite of all diſcouragements. Indeed, in whatever concerned himſelf, he was pliant and flexible: in this caſe he was eaſy to be intreated, eaſy to be either convinced or perſuaded; but he was immoveable in the things of GOD, or wherever his conſcience was concerned. NONE could perſuade any more than affright him to vary in the leaſt point from that integrity, which was inſeparable from his whole character, and regulated all his words and actions. Herein he did

'Stand as an iron pillar ſtrong,
And ſtedfaſt as a wall of braſs.'

"8. IF it be enquired, What was the foundation of this integrity, or of his ſincerity, courage, patience, and

and every other valuable and amiable quality? it is eaſy to give the anſwer. It was not the excellence of his natural temper; not the ſtrength of his underſtanding: it was not the force of education; no, nor the advice of his friends. It was no other than faith in a bleeding LORD; faith of the operation of GOD. It was a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away. It was the love of GOD, ſhed abroad in his heart by the HOLY GHOST, which was given unto him, filling his ſoul with tender, diſintereſted love to every child of man. From this ſource aroſe that torrent of eloquence which frequently bore down all before it. From this, that aſtoniſhing force of perſuaſion, which the moſt hardened ſinners could not reſiſt. This it was, which often made his head as waters, and his eyes a fountain of tears. This it was which enabled him to pour out his ſoul in prayer, in a manner peculiar to himſelf, with ſuch fulneſs and eaſe united together, with ſuch ſtrength and variety both of ſentiment and expreſſion.

"9. I MAY cloſe this head with obſerving, what an honor it pleaſed GOD to put upon his faithful ſervant, by allowing him to declare his everlaſting Goſpel, in ſo many various countries, to ſuch numbers of people, and with ſo great an effect, on ſo many of their precious ſouls! Have we read or heard of any perſon ſince the Apoſtles, &c." (See the concluſion of this paragraph in page 215, immediately before the quotations from Funeral Sermons.)

* ON the ſame day (November 18, 1770) the Rev. Mr. Venn preached at the Counteſs of Huntingdon's

* AN HYMN.

Servant of GOD, well done!
Thy glorious warfare's paſt;
The battle's fought, the race is won,
And thou art crown'd at laſt;

don's Chapel at Bath, on Iſaiah viii. 18. "Behold I, and the children whom the LORD hath given me, are for ſigns and for wonders in Iſrael; from the LORD of Hoſts, which dwelleth in Mount Zion." And of Mr. WHITEFIELD he ſays: "Though the children of CHRIST are all for ſigns and for wonders in Iſrael, yet do they differ as one ſtar differs from another ſtar in glory. Talents, grace, and zeal, eminently dignify ſome, and draw the eyes of men upon them. In the foremoſt of this rank, doubtleſs, is the Rev. Mr. WHITEFIELD to be placed; for his doctrine was the doctrine

Of all thy heart's deſire
  Triumphantly poſſeſt;
Lodg'd by the miniſterial quire
  In thy REDEEMER's breaſt.

II

In condeſcending love
  Thy ceaſeleſs prayer he heard,
And bade thee ſuddenly remove
  To thy compleat reward:
Ready to bring the peace,
  Thy beauteous feet were ſhod,
When mercy ſign'd thy ſoul's releaſe,
  And caught thee up to GOD.

III.

With ſaints enthron'd on high
  Thou doſt thy LORD proclaim,
And ſtill to GOD ſalvation cry,
  Salvation to the LAMB!
O happy, happy ſoul,
  In extaſies of praiſe,
Long as eternal ages roll,
  Thou ſeeſt thy SAVIOR's face.

IV.

Redeem'd from earth and pain,
  Ah! when ſhall we aſcend,
And all in JESUS' preſence reign
  With our tranſlated friend!
Come, LORD, and quickly come!
  And when in Thee compleat,
Receive thy longing ſervants home,
  To triumph at thy feet!

doctrine of the Reformers, of the Apoſtles, and of CHRIST: it was the doctrine of free grace, of GOD's everlaſting love. Through JESUS he preached the forgiveneſs of ſins, and perſeverance in holy living, through his faithfulneſs and power engaged to his people. And the doctrine which he preached, he eminently adorned by his zeal, and by his works. For if the greatneſs, extent, ſucceſs, and diſintereſtedneſs of a man's labor can give him diſtinction amongſt the children of CHRIST, we are warranted to affirm, that ſcarce any one of his miniſters, ſince the Apoſtles' days, has exceeded; ſcarce any one has equalled Mr. WHITEFIELD.

"WHAT a ſign and wonder was this man of GOD in the greatneſs of his labors! One cannot but ſtand amazed, that his mortal frame could, for the ſpace of near thirty years, without interruption, ſuſtain the weight of them. For what is ſo trying to the human frame, in youth eſpecially, as long continued, frequent and violent ſtraining of the lungs? Who, that knows their ſtructure, would think it poſſible, that a perſon, little above the age of manhood, ſhould ſpeak in the compaſs of a ſingle week (and that for years) in general, forty hours, and in very many weeks, ſixty, and that to thouſands; and after this labor, inſtead of taking any reſt, ſhould be offering up prayers, interceſſions, with hymns and ſpiritual ſongs, as his manner was in every houſe to which he was invited. The hiſtory of the Church of Chriſt affords but very few inſtances of men thus inceſſantly employing their whole ſtrength, and as it were, every breath they drew, in the buſineſs of their ſacred function. And the truth is, that in point of labor, this extraordinary ſervant of GOD did as much in a few weeks, as moſt of thoſe who exert themſelves, are able to do in the ſpace of a year. Thus laboring not by fits and ſtarts, but with conſtancy and perſe-

verance,

verance, and ardor unabated, his mortal frame, about nine years ſince, began to ſink under the weight of ſo much work. If, with the length and frequency of Mr. WHITEFIELD's preaching, we conſider the intenſeneſs of voice and ſpirit with which he ſpoke, the greatneſs of his labors will appear perfectly aſtoniſhing: he knew not how to ſpeak with leſs zeal, in his whole manner, than became the ſubjects of his diſcourſe. The total ruin of the human race by the fall; the complete recovery of believers in CHRIST, his dying love, and the unſearchable riches of his grace, to be known experimentally in this life, though fully to be diſplayed in the next; and the infatuation of ſinners, led captive by their luſts down to the chambers of death: theſe grand truths, of more weight than words can paint, fired his whole ſoul; they tranſported him as much as earthly ſpirits are tranſported into vehemence, when they contend perſonally for their own property; he cried out therefore, as his dear LORD was wont to do, with a voice audible to an amazing diſtance: hence, in a thouſand inſtances, where the cauſe of GOD more coolly pleaded, would have been neglected, he gained it a hearing, and carried the day: for the unuſual earneſtneſs of the ſpeaker rouſed the moſt ſtupid and lethargic: it compelled them to feel; the matter muſt be momentous indeed, which the ſpeaker was urging as a man would plead for his own life. Early and often his body ſuffered for this very violent exertion of his ſtrength: early and often his inſide has bled a conſiderable quantity, and cried out, ſpare thyſelf: but, prodigal of life, in the beſt of cauſes, he would give himſelf no reſt; expecting very ſoon to finiſh his courſe, and infinitely deſirous to ſave the ſouls condemned to die; he periſhed. Though this may be blamed as an exceſs, it was an exceſs far above the reach of a ſelfiſh mind, or an ordinary faith.

"EQUAL

"EQUAL to the greatneſs and intenſeneſs of his labors, was their extent. The abilities and grace of moſt teachers, have full employ in a ſmall diſtrict, nor have common men talents for more. But when GOD lights up in the breaſt, an apoſtolic zeal for his own glory, an apoſtolic love for the ſouls of men, it ſeems reaſonable to conclude, ſuch an inſtrument is deſigned for the moſt extenſive uſefulneſs.

"ACCORDINGLY the compaſs of Mr. WHITEFIELD's labors, exceeds any thing that others can pretend to. Not only in the ſouth, the weſt, and north of England, did he lift up his voice, ſaying, 'Repent, for the Kingdom of Heaven is come:' but in Wales, in Scotland, in Ireland, and America, from Georgia to Boſton, vaſt multitudes in each country were witneſſes of his zeal for the ſalvation of ſouls.

"AND to crown all, he was abundantly ſucceſsful in his vaſt labors, and diſintereſted too. The ſeals of his miniſtry, from firſt to laſt, I am perſuaded, are more than would be credited, could the number be fixed. This is certain, his amazing popularity was only from his uſefulneſs; for he no ſooner opened his mouth as a preacher, than GOD commanded an extraordinary bleſſing upon his word. The people were ſo deeply impreſſed with the ſenſe of divine things from what he delivered, that, to his own great ſurprize, they followed him from church to church, until the largeſt churches in London could no longer contain a fourth part of the crowds, which preſſed to hear the word of GOD from his lips.

"SHOULD any one ſay, few in compariſon, beſides low, ignorant, common people, were his followers; I would anſwer, the ſouls of the poor and ignorant, are to the full as precious as thoſe of the rich and learned: and the mob have ſhewn the juſteſt diſcernment, and have received the truth; whilſt men of wealth, and learning, and education, have tram-

pled

pled it under their feet. Witneſs the chief Scribes and Phariſees, who rejected both the Baptiſt and the Savior, when the common people juſtified GOD, and gave them both the honor of being ſent from him. Indeed in every age, we ſee the Scripture fulfilled, 'Not many rich, not many mighty, not many wiſe men after the fleſh are called; but GOD hath choſen the poor, rich in faith, and heirs of the Kingdom.'

"HOWEVER, when the fierceneſs of prejudice was worn off, numbers, who at firſt deſpiſed him, taught to do ſo by groſs ſlanders, were happy under his miniſtry. And this honor was put upon him even to the laſt. He had a much larger audience ſtatedly to hear him, than any man in the whole kingdom, perhaps in all Chriſtendom.

"AND that this vaſt multitude of people were gathered, juſt as the primitive churches of CHRIST, by the truth they heard, and the ſpiritual benefit they received under his word, is evident beyond a reaſonable doubt. For if you trace his progreſs through the various cities and countries where he preached the Goſpel, you will find, as the caſe was with St. Paul, ſo it was with this ſervant of CHRIST. Many were turned by him from darkneſs to light, from the power of Satan to GOD, receiving remiſſion of their ſins and an inheritance among thoſe that are ſanctified, through faith in CHRIST. Enquire of the effects of his labors, from the only proper judges, thoſe who live in the religious world, and they will aver, that many within their own knowledge, ſmall as that circle muſt be, confeſs they owe their own ſelves to this faithful witneſs for his LORD. Add to this, that the letters he received of grateful acknowledgment from perſons of all ages and conditions in life, for the ſpiritual bleſſings he had conveyed to them, would fill whole volumes. Nay, it is a well known fact, that the converſion of men's ſouls

has

has been the fruit of a ſingle ſermon from his lips; ſo eminently was he made of GOD, a fiſher of men. But he was not more ſucceſsful than he was diſintereſted in his labors; for though a vaſt multitude, (which muſt ever be the caſe with thoſe whom GOD is pleaſed remarkably to own) followed him, he had ſtill no ambition to ſtand as the head of a party. His great object was to exalt CHRIST crucified; and when his hearers were brought to the knowledge of ſalvation, his point was gained and his ſoul was ſatisfied.—Hence neither in his ſermons, nor more private exhortations, did he caſt diſparaging reflections upon other preachers of CHRIST. No baſe ſuggeſtion dropt from his mouth, as if to differ from him muſt be owing to blindneſs in the judgment, or coldneſs of the heart for the intereſts of holineſs. Truly cordial and catholic in his love for all who appeared to love the LORD JESUS in ſincerity, he never deſired to ſee his congregation increaſed by thoſe who had evangelical paſtors of their own. Further, in proof of his diſintereſtedneſs, conſider what he gained by his labors. The ſcourge of the tongue was let looſe upon him, and his name was loaded with the foulеſt calumnies; he was often in tumults, and more than once in danger of his life, by the rage of the people; he wore himſelf away in the ſervice of ſouls; and when he died, he died quite exhauſted by much ſpeaking; but in his death, he received an immediate anſwer to his own prayer, "That if it were conſiſtent with the Divine Will, he might finiſh that day, his Maſter's work.'

"FOR ſuch a life, and ſuch a death, (though in tears under our great loſs) we muſt yet thank GOD. And though we are allowed to ſorrow, becauſe we ſhall never ſee or hear him again, we muſt rejoice that millions have heard him ſo long, ſo often, and to ſuch good effect; that out of this maſs of people,

multitudes

multitudes are gone before him, we doubt not, to hail his entrance into the world of glory; and that in every period of life, from childhood to hoary age, many of his children in the LORD are ſtill to follow; all to be his crown of rejoicing: the only effectual, everlaſting confutation of his adverſaries; that he ran not in vain, nor labored in vain."

THERE were many other ſermons preached on occaſion of Mr. WHITEFIELD's death; in which the deſcriptions of his character are the ſame in ſubſtance with thoſe already given.*

To

* Such as, by the Rev. Meſſ. Whitaker and Smith of Charleſton; Sprout of Philadelphia; Langford, Elliott, W. M. and probably others, which have not come to the Compiler's knowledge.

The Rev. Mr. De Courcy, alſo wrote ſome Elegiac lines, among which are the following:

Soon as the SPIRIT's unction from above,
Throughout his ſoul diffus'd the SAVIOR's love,
A fire enkindled in his eager breaſt,
With pity burn'd to ſinners loſt—
Straight like a trumpet, he his voice did raiſe,
The wonders of redeeming love to praiſe;
Of health regardleſs, all things did forego,
That ſinners JESUS' boundleſs grace may know;
Where-e'er he preach'd, attentive crowds were ſeen,
Aſtoniſh'd at his youth and zealous mien:
Let Kennington, Blackheath, Moorfields declare,
How oft the goſpel-trumpet ſounded there.
Nor could his zeal the vaſt Atlantic bound—
Throughout the weſtern world he CHRIST diſplays,
And joyful news to Georgia's coaſt conveys.
There Orphans yet unborn, ſhall weeping tell
How mourn'd, the founder of *Betheſda* fell—
The love of JESUS was his darling theme;
And heaven he felt in that dear precious name:
Hence when his heart with ſacred ardor glow'd,
His tongue in prompteſt elocution flow'd.
With what compaſſion, energy, and fire,
Would he the guilty heart for CHRIST require!

Oft

To be the ſubject of ſo many funeral ſermons, both at home and abroad, is ſomething ſingular; though quite ſuitable to his extraordinary manner of life. But it was ſtill more ſingular, to have a ſermon preached upon his perſonal and miniſterial character, in his own life-time, and when he was but twenty-

Oft whilſt his Maſter's glorious grace he ſhow'd,
An arrow dip'd in JESUS' precious blood,
Th' aſpiring ſinner in the duſt brought low,
And forc'd him at the bleeding croſs to bow—
Whene'er he meant the power of ſin to kill,
And carnal hearts with pureſt love to fill,
Tranſgreſſors he to Calvary's ſummit led,
Where JESUS, ſpotleſs victim, bowed his head.
But, as a glaſs, the ſinners guilt to ſhow,
The Law he brought with all its curſe and woe;
The conſcience wounded with this flaming ſword,
While Sinai ſeem'd to thunder in his word.
But—whilſt each terror of the LORD, and threat,
With zeal and faithfulneſs he did repeat,
He all diſſolv'd in ſorrow would appear,
While plenteous flow'd the ſympathetic tear;
Like JESUS, who o'er bloody Salem mourn'd,
While wrath divine againſt it vengeful burn'd—
In prayer, with a peculiar gift endow'd,
Reverent before the throne of grace he bow'd;
In tears, like Jacob, with the Angel ſtrove,
Prevail'd, like Iſrael, with the GOD of Love.—
For all he pray'd—and all in love receiv'd,
With heart capacious, who in CHRIST believ'd.
In him there dwelt a ſpirit generous, bold,
Unaw'd by threatenings, unallur'd by gold.
Preferments, honors, eaſe, he deem'd but loſs,
Vile and contemptible for JESUS' Croſs.
Inur'd to ſcandal, injuries, and pain,
To him to live was CHRIST; to die was gain."

IN a note upon the laſt paragraph, the author ſays, "Whoever is acquainted with Mr. WHITEFIELD's life, well knows that I have not exaggerated matters. For in a viſit to Ireland, he was ſolicited by the Primate of that kingdom, to accept

twenty-ſix years of age. This ſermon was preached by the Rev. Mr. Joſiah Smith, of Charleſton, South-Carolina, and was publiſhed at Boſton, with a recommendatory preface, by the Rev. Dr. Colman and Mr. Cooper, in the year 1740. Of this it is worth while to make a ſhort extract,* after all that has been ſaid; that by comparing it with the funeral ſermons, the reader may ſee how conſiſtent and uniform Mr. WHITEFIELD's conduct was, from that early period of his miniſtry, till his death.

AFTER ſpeaking of his doctrine concerning Original Sin—Juſtification by faith alone—Regeneration—The inward feelings of the Spirit—Mr. Smith adds, "As to the manner of his preaching—With what a flow of words did he ſpeak to us, upon the great concern of our ſouls! in what a flaming light did he ſet out eternity before us! How earneſtly did he preſs CHRIST upon us! How cloſe, ſtrong and pungent were his applications to the conſcience; mingling light and heat; pointing the arrows of the ALMIGHTY at the hearts of ſinners, while he poured in the balm on the wounds of the contrite! How bold and courageous did he look? He was no flatterer. He taught the way of GOD in truth, and regarded not the perſons of men. The politeſt and moſt modiſh of our vices, he ſtruck at, the moſt faſhionable entertainments; regardleſs of every one's preſence, but His in whoſe name he ſpake.

"As

accept of ſome conſiderable church-preferment; but declined the offer, becauſe he looked upon himſelf as called to an itinerant life; and what makes this circumſtance the more remarkable, is, that Mr. WHITEFIELD, at that time, had no proſpect whatever, as to temporals."

SEE alſo, a Paſtoral on Mr. WHITEFIELD, ſaid to be written by the Hon. and Rev. Mr. Shirley; an Elegy, containing a ſhort Hiſtory of his Life, by the Rev. Mr. Knight of Halifax; and another Elegy, and a Monody, by anonymous authors.

* A large Extract both of the Preface and Sermon, is to be found in Prince's Chriſtian Hiſtory, No. XCIX.

"As to his perſonal character, while he preaches up faith alone in our juſtification before GOD, he is careful to maintain good works. Theſe things the grace of GOD teaches us. And how much of this doctrine has he tranſcribed into his life! How rich has he been in all good works! What an eminent pattern of piety towards GOD! How holy and unblameable in all converſation and godlineſs! How ſeaſonable, how much to the uſe of edifying all his diſcourſes! How naturally does he turn them to religion? How much is he given to devotion himſelf, and how does he labor to excite it in others!

"HE affects no party in religion, nor ſets himſelf at the head of any. He is not bigoted to the leſſer rites and forms of religion, while zealous enough in all its eſſentials. He profeſſes love to good men of every denomination. His heart ſeems ſet upon doing good. He goes about his great Maſter's work with diligence and application, and with ſuch chearfulneſs as would make one in love with a life of religion. He is proof againſt reproach and invective. When he is reviled, he revileth not again; but prays heartily for all his enemies.

"HE renders to all their due. While zealous for the things of GOD, is a friend to Cæſar. And for charity, as it conſiſts in compaſſion and acts of beneficence, we have few men like minded. Had he been under any criminal influence of a mercenary temper; had he collected monies for himſelf in his journies, under the pretext of doing it for the poor, as was ſlanderouſly reported, he had certainly a fair opportunity to enrich himſelf. But we have ſeen; and plain fact cannot be denied: that he caſts all into the treaſury, and ſerves the tables of the poor with it. Strolling, and vagabond orphans, without father, and without mother, without purſe, and without friend, he ſeeks out, picks up, and adopts into his family.

family. He is now building accommodations, and laying the beſt foundation for their ſupport and maintenance." Thus far Mr. J. Smith, who had the pleaſure of ſeeing this character of his friend verified in the whole of his future life; and who, in his Funeral Sermon upon him at Charleſton, October 28, 1770, has this remarkable expreſſion, concerning a viſit he made to Mr. WHITEFIELD at his Orphan-houſe: "It was a ſcene that made me think I was in heaven."

BY a paper, written with Mr. WHITEFIELD's own hand, of the contents of his imperfect manuſcript, frequently quoted in the above account of his life, it appears that if he had lived to finiſh it, the concluſion would have been, "Reflections upon the whole, containing arguments to prove the divinity of the work; and anſwers to objections againſt Field-preaching—Lay preaching—Irregularities—and the blemiſhes that have attended it."

As he did not live to execute this deſign, the Reader is referred to what has been publiſhed upon the ſubject, by the Rev. Meſſieurs Jonathan Edwards, Hobby, Shurtliff, &c. The Rev. Mr. Newton preached a ſermon at Olney, November 11, 1770, on John v. 35. "He was a burning and a ſhining light."—In which he ſpeaks of Mr. WHITEFIELD; an extract of which follows: "Some miniſters are burning and ſhining lights in a peculiar and eminent degree. Such a one, I doubt not, was the ſervant of GOD whoſe death we now lament. I have had ſome opportunities of looking over the Hiſtory of the Church in paſt ages, and I am not backward to ſay, that I have not read or heard of any perſon, ſince the Apoſtles' days, of whom it may more emphatically be ſaid, 'He was a burning and a ſhining light," than the late Mr. WHITEFIELD, whether we conſider the warmth of his zeal, the greatneſs of his miniſterial talents,

talents, or the extenſive uſefulneſs with which the LORD honored him. I do not mean to praiſe the man, but the LORD, who furniſhed him, and made him what he was. He was raiſed up to ſhine in a dark place. The ſtate of religion, when he firſt appeared in public, was very low in our eſtabliſhed church. I ſpeak the truth, though to ſome it may be an offenſive truth. The doctrines of Grace, were ſeldom heard from the pulpit, and the life and power of godlineſs were little known. Many of the moſt ſpiritual among the Diſſenters, were mourning under the ſenſe of a great ſpreading declenſion on their ſide: what a change has taken place throughout the land, within a little more than thirty years, that is, ſince the time when the firſt ſet of deſpiſed miniſters came from Oxford; and how much of this change has been owing to GOD's bleſſing on Mr. WHITEFIELD's labors, is well known to many who have lived through this period; and can hardly be denied by thoſe who are leaſt willing to allow it. Firſt, He was a burning light. He had an ardent zeal for GOD, an enflamed deſire for the ſalvation of ſinners. So that no labors could weary him, no difficulties or oppoſition diſcourage him, hardly any limits could confine him; not content with the bounds of a county, or a kingdom. this meſſenger of good tidings preached the everlaſting Goſpel in almoſt every conſiderable place in England, Scotland and Ireland, and throughout the Britiſh empire in America, which is an extent of more than a thouſand miles. Moſt of theſe places he viſited again and again; nor did he confine his attention to places of note, but in the former part of his miniſtry, was ready to preach to few, as well as to many, wherever a door was opened; though in the latter part of his life, his frequent illneſs, and the neceſſity of his more immediate charge, confined him more at home. In ſome of his moſt

early excurſions, the good Providence of GOD led him here, and many, I truſt, were made willing to rejoice in his light, and have reaſon to bleſs GOD, that ever they ſaw and heard him. Secondly, He was a ſhining light: his zeal was not like wild-fire, but directed by ſound principles, and a ſound judgment. In this part of his character, I would obſerve, 1ſt. Though he was very young, when he came out, the LORD ſoon gave him a very clear view of the Goſpel. In the ſermons he publiſhed ſoon after his firſt appearance, there is the ſame evangelical ſtrain obſervable, as in thoſe which he preached in his advanced years. Time and obſervation, what he felt, and what he ſaw, enlarged his experience, and gave his preaching an increaſing ripeneſs and ſavor, as he grew older in the work; but from firſt to laſt he preached the ſame Goſpel, and was determined to know nothing but JESUS CHRIST, and him crucified. 2dly, His ſteadineſs and perſeverance in the truth was the more remarkable, conſidering the difficulties and ſnares he was ſometimes beſet with. But the LORD kept him ſteady, ſo that neither the example, nor friendſhip, nor importunity of thoſe he dearly loved, were capable of moving him.

3dly. THE LORD gave him a manner of preaching, which was peculiarly his own. He copied from none, and I never met any one who could imitate him with ſucceſs. They who attempted, generally made themſelves diſagreeable. His familiar addreſs, the power of his action, his marvellous talent in fixing the attention even of the moſt careleſs, I need not deſcribe to thoſe who have heard him, and to thoſe who have not, the attempt would be vain. Other miniſters could, perhaps, preach the goſpel as clearly, and in general ſay the ſame things, but, I believe, no man living could ſay them in his way. Here I always

thought

thought him unequalled, and I hardly expect to see his equal while I live.

"4th. But that which finished his character as a shining light, and is now his crown of rejoicing, was the singular success which the Lord was pleased to give him in winning souls; what numbers entered the kingdom of glory before him, and what numbers are now lamenting his loss, who were awakened by his ministry? It seemed as if he never preached in vain. Perhaps there is hardly a place, in all the extensive compass of his labors, where some may not be found who thankfully acknowledge him as their spiritual father. Nor was he an awakening preacher only, wherever he came; if he preached but a single discourse, he usually brought a season of refreshment and revival with him, to those who had already received the truth. Great as his immediate and personal usefulness was, his occasional usefulness (if I may so call it) was perhaps much greater. Many have cause to be thankful for him, who never saw or heard him. I have already observed, that there was something peculiar in his manner of preaching, in which no person of sound judgment would venture to imitate him. But notwithstanding this, he was in other respects, a signal and happy pattern and model for preachers. He introduced a way of close and lively application to the conscience, for which I believe many of the most admired and eminent preachers now living, will not be ashamed, or unwilling to acknowledge themselves his debtors."

There was also a Sermon preached on the occasion by the Rev. Mr. Samuel Brewer, of Stepney, London, which his modesty would not permit him to print. And many others of the ministers, both of the Church, and among the Dissenters in England, in their Sermons and Prayers upon the news of Mr.

Whitefield's

WHITEFIELD's death, bewailed the loſs of ſo great a man, and ſo faithful and ſucceſsful a ſervant of CHRIST.*

ON the 6th of February, 1771, the executors having received the probate of Mr. WHITEFIELD's Will, Mr. Keen, who was perfectly acquainted with every particular of his temporal affairs, immediately publiſhed it, with the following preamble:

AS we make no doubt the numerous friends of the late Rev. Mr. GEORGE WHITEFIELD will be glad of an opportunity of ſeeing a genuine copy of his laſt Will and Teſtament; his Executors have favored us with a copy of the ſame, tranſmitted to them from the Orphan-houſe in Georgia, and which they have proved in the Prerogative Court of Canterbury. And as it was Mr. WHITEFIELD's conſtant declaration he never meant to raiſe either a purſe or a party, it is to be remarked, that almoſt the whole money he died poſſeſſed of, came to him within two or three years of his death in the following manner, viz. Mrs. Thomſon, of Tower-Hill, bequeathed him 500l. By the death of his Wife, including a Bond of 300l. he got 700l. Mr. Whitmore bequeathed him 100l. and Mr. Winder 100l. and it is highly probable, that had he lived to reach Georgia from his late northern tour, he would have much leſſened the above ſums, by diſpoſing of them in the ſame noble and diſintereſted manner that all the public or private ſums he has been entruſted with, have been.

'GEORGIA.

* Among theſe were the Rev. Mr. Romaine, Mr. Madan, Dr. Gibbons, and Dr. Trotter.

'GEORGIA.

'By his Excellency *James Wright*, Esq. Captain-'General, Governor and Commander in Chief of 'his Majesty's said Province of GEORGIA, Chancel-'lor and Vice-Admiral of the same.

TO all to whom these presents shall come greeting: Know ye, that Thomas Moodie, who hath certified the annexed copy from the original, in the Secretary's Office, is Deputy-Secretary of the said Province, and therefore all due faith and credit is and ought to be, had and given to such his certificate.

IN testimony whereof, I have hereunto set my hand, and caused the Great Seal of this his Majesty's said Province to be put and affixed, dated at Savannah the tenth day of December, in the year of our LORD 1770, and in the eleventh year of the reign of his Majesty King George the Third.

By his Excellency's command,

J. WRIGHT.

THO. MOODIE, D. Secretary.'

"IN the name of the FATHER, SON and HOLY GHOST, three Persons, but one GOD; I GEORGE WHITEFIELD, Clerk, at present residing at the Orphan house Academy, in the Province of Georgia, in North-America, being through infinite mercy in more than ordinary bodily health, and a perfect, sound and composed mind, knowing the certainty of death, and yet the uncertainty of the time, I shall be called by it to my long wished-for home, do make this my last Will and Testament, in manner and form following, viz. Imprimis, In sure and certain hope of a resurrection to eternal life, through our LORD JESUS CHRIST, I commit my body to the dust, to be buried in the

most

moſt plain and decent manner; and knowing in whom I have believed, and being perſuaded that he will keep that which I have committed unto him, in the fulleſt aſſurance of faith I commend my ſoul into the hands of the ever-loving, altogether lovely, never-failing JESUS, on whoſe complete and everlaſting righteouſneſs I entirely depend, for the juſtification of my perſon and acceptance of my poor, worthleſs, though, I truſt ſincere performances, at that day when he ſhall come in the glory of his FATHER, his own glory and the glory of his holy Angels, to judge both the quick and dead. In reſpect to my outward American concerns, which I have engaged in ſimply and ſolely for his great Name's ſake, I leave that building commonly called the Orphan-houſe, at Bethesda, in the Province of Georgia, together with all the other buildings lately erected thereon, and likewiſe all other buildings, lands, negroes, books, furniture, and every other thing whatſoever which I now ſtand poſſeſſed of in the Province of Georgia aforeſaid, to that elect Lady, that mother in Iſrael, that mirror of true and undefiled religion, the Right Honorable SELINA, Counteſs Dowager of Huntingdon; deſiring, that as ſoon as may be, after my deceaſe, the plan of the intended Orphan houſe, Bethesda-College, may be proſecuted, or, if not practicable, or eligible, to purſue the preſent plan of the Orphan-houſe Academy, on its old foundation and uſual channel; but if her Ladyſhip ſhould be called to enter into her glorious reſt before my deceaſe, I bequeath all the buildings, lands, negroes, and every thing beforementioned, which I now ſtand poſſeſſed of, in the Province of Georgia, aforeſaid, to my dear firſt fellow-traveller and faithful, invariable friend, the Honorable JAMES HABERSHAM, Eſq. Preſident of his Majeſty's Honorable Council: and ſhould he ſurvive her Ladyſhip, I earneſtly recommend him as the moſt

proper

proper perſon to ſucced her Ladyſhip, or to act for her during her Ladyſhip's life-time, in the affairs of the Orphan-houſe Academy. With regard to my outward affairs in England; whereas there is a building commonly called the Tabernacle, ſet apart many years ago for Divine Worſhip, I give and bequeath the ſaid Tabernacle, with the adjacent houſe in which I uſually reſide, when in London, with the ſtable and coach-houſe in the yard adjoining, together with all books, furniture, and every thing elſe whatſoever, that ſhall be found in the houſe and premiſes aforeſaid: and alſo the building commonly called Tottenham-Court Chapel, together with all the other buildings, houſes, ſtable, coach houſe, and every thing elſe whatſoever which I ſtand poſſeſſed of in that part of the town, to my worthy, truſty, tried friends Daniel Weſt, Eſq. in Church-ſtreet, Spitalfields, and Mr. Robert Keen, Woolen-Draper, in the Minories, or the longer ſurvivor of the two. As to the monies, which a kind Providence, eſpecially of late, in a moſt unexpected way, and unthought of means, have vouchſafed to entruſt me with; I give and bequeath the ſum of one hundred pounds ſterling to the Right Honorable Counteſs Dowager of Huntingdon aforeſaid, humbly beſeeching her Ladyſhip's acceptance of ſo ſmall a mite, as a pepper-corn of acknowledgment for the undeſerved, unſought-for honor her Ladyſhip conferred upon me, in appointing me, leſs than the leaſt of all, to be one of her Ladyſhip's Domeſtic Chaplains. Item, I give and bequeath to my dearly beloved friend, the Honorable James Haberſham aforeſaid, my late Wife's gold watch, and ten pounds for mourning; to my dear old friend, Gabriel Harris, Eſq. of the city of Glouceſter, who received and boarded me in his houſe, when I was helpleſs and deſtitute, above thirty-five years ago, I give and bequeath the ſum of fifty pounds; to my humble,

faithful

faithful ſervant and friend, Mr. Ambroſe Wright, if in my ſervice and employ, either in England or America, or elſewhere, at the time of my deceaſe, I give and bequeath the ſum of five hundred pounds; to my brother, Mr. Richard Whitefield, I give and bequeath the ſum of fifty pounds; to my brother, Mr. Thomas Whitefield, I give and bequeath the ſum of fifty pounds, to be given him at the diſcretion of Mr. Robert Keen; to my brother-in-law, Mr. James Smith, Hoſier, in the city of Briſtol, I give and bequeath the ſum of fifty pounds, and thirty pounds alſo for family mourning; to my niece, Mrs. Frances Hartford, of Bath, I give and bequeath the ſum of fifty pounds, and twenty pounds for family mourning; to Mr. J. Crane, now a faithful ſteward at the Orphan-houſe Academy, I give and bequeath the ſum of forty pounds; to Mr. Benjamin Stirk, as an acknowledgment of his paſt ſervices at Bethesda, I give and bequeath the ſum of ten pounds for mourning; to Peter Edwards, now at the Orphan-houſe Academy, I give and bequeath the ſum of fifty pounds; to William Trigg, at the ſame place, I give and bequeath the ſum of fifty pounds; both the ſums aforeſaid to be laid out, or laid up for them, at the diſcretion of Mr. Ambroſe Wright: to Mr. Thomas Adams, of Rodborough, in Glouceſterſhire, my only ſurviving firſt fellow-laborer, and beloved much in the LORD, I give and bequeath the ſum of fifty pounds; to the Rev. Mr. Howel Davis, of Pembrokeſhire, in South Wales, that good ſoldier of JESUS CHRIST; to Mr. Torial Joſs, Mr. Cornelius Winter, and all my other dearly beloved preſent ſtated aſſiſtant-preachers at Tabernacle and Tottenham-Court Chapel, I give and bequeath ten pounds each for mourning; to the three brothers of Mr. Ambroſe Wright, and the wife of his brother Mr. Robert Wright, now faithfully and ſkilfully laboring and ſerving at the Orphan-houſe Academy, I

give

give and bequeath the ſum of ten pounds each for mourning; to Mr. Richard Smith, now a diligent attendant on me, I give and bequeath the ſum of fifty pounds, and all my wearing apparel which I ſhall have with me in my journey through America, or on my voyage to England, if it ſhould pleaſe an all-wiſe GOD to ſhorten my days in either of thoſe ſituations. Finally, I give and bequeath the ſum of one hundred pounds, to be diſtributed at the diſcretion of my executors, herein after mentioned, for mourning among my old London ſervants, the poor widows at Tottenham Court Chapel, and the Tabernacle poor, eſpecially my old truſty, diſintereſted friend and ſervant, Mrs. Elizabeth Wood. All the other reſidue, if there be any reſidue, of monies, goods, and chattels, or whatever profits may ariſe from the ſale of my books, or any manuſcripts that I may leave behind, I give and bequeath to the Right Honourable the Counteſs Dowager of Huntingdon, or, in caſe of her Ladyſhip's being deceaſed at the time of my departure, to the Honorable James Haberſham, Eſq. before mentioned, after my funeral expences and juſt debts are diſcharged, towards paying off my arrears that may be due on the account of the Orphan-houſe Academy, or for annual prizes, as a reward for the beſt three orations that ſhall be made in Engliſh on the ſubjects mentioned in a paper annexed to this my Will. And I do hereby appoint the Honourable James Haberſham, Eſq. aforeſaid, to be my executor in reſpect to my affairs in the Province of Georgia, and my truſty, tried, dearly beloved friends, Charles Hardy, Eſq. Daniel Weſt, Eſq. and Mr. Robert Keen, to be executors of this my laſt Will and Teſtament, in reſpect of my affairs in England, begging each to accept of a mourning ring. To all my other Chriſtian benefactors, and more intimate acquaintance, I leave my moſt hearty thanks and bleſſing, aſ-

 ſuring

ſuring them that I am more and more convinced of the undoubted reality, and infinite importance of the grand goſpel-truths which I have from time to time delivered; and am ſo far from repenting my delivering them in an itinerant way, that had I ſtrength equal to my inclination, I would preach them from pole to pole, not only becauſe I have found them to be the power of GOD to the ſalvation of my own ſoul, but becauſe I am as much aſſured that the Great Head of the Church hath called me by his word, providence and SPIRIT, to act in this way, as that the ſun ſhines at noon-day. As for my enemies, and misjudging, miſtaken friends, I moſt freely and heartily forgive them, and can only add, that the laſt tremendous day will ſoon diſcover what I have been, what I am, and what I ſhall be, when time itſelf ſhall be no more; and therefore, from my inmoſt ſoul, I cloſe all, by crying, Come, LORD JESUS, come quickly; even ſo, LORD JESUS, Amen and Amen.

GEORGE WHITEFIELD.

"This was written with the Teſtator's own hand, and at his deſire, and in his preſence, ſealed, ſigned, and delivered, at the Orphan houſe Academy, in the Province of Georgia, before theſe witneſſes, *Anno Domini*, March the twenty ſecond, one thouſand, ſeven hundred and ſeventy.

Signed, ROBERT BOLTON.
THOMAS DIXON.
CORNELIUS WINTER.

"N. B. I alſo leave a mourning ring to my honored and dear friends and diſintereſted fellow-labourers, the Rev. Meſſrs. John and Charles Weſley, in token of my indiſſoluble union with them, in heart and Chriſtian affection, notwithſtanding our difference in judgment about ſome particular points of doctrine.—

Grace

Grace be with all them, of whatever denomination, that love our LORD JESUS, our common LORD, in ſincerity."

Georgia, Secretary's Office.

"A true copy, taken from the original in this office, examined and certified: and I do further certify that the ſame was duly proved; and the Honourable James Haberſham, Eſq. one of the executors therein named, was duly qualified as executor before his Excellency James Wright, Eſq. Governor and Ordinary of the ſaid Province, this 10th day of December 1770.

THO. MOODIE, D. Sec."

Concerning the manner in which Mr. WHITEFIELD'S Tabernacle and Chapel are at preſent ſupplied, the compiler has received the following information:

HAVING by his Will left both of his places of worſhip, his houſes, library, and all things appertaining thereto, to two of his executors in ſurvivorſhip, they have been enabled, through the abundant goodneſs of GOD, to carry on the work in the ſame manner as in Mr. WHITEFIELD'S life-time, without the leaſt diminution either of the largeneſs of the congregations, or the viſible power of GOD attending the miniſtry there. And as neither of them are miniſters, but engaged in extenſive buſineſs, it appears the more wonderful, and ſhews the work to be begun and carried on by the power of GOD alone; and it is their earneſt prayer and ſtudy, that it may be tranſmitted down, and faithful miniſters and upright perſons raiſed to carry it on when their heads are laid in the duſt. Two of his fellow-labourers were taken off by death, whilſt he was laſt abroad, *viz.* the Rev. Mr. Howel Davies, a clergyman, and Mr. Thomas Adams, a layman; and a little before, Mr. Middleton, all tried and faithful miniſters: but

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the LORD hath wonderfully raiſed up others in their ſtead. The preſent miniſters are chiefly theſe, the Rev. Mr. Kinſman of Plymouth, the Rev. Mr. Edwards of Leeds, the Rev. Mr. Knight of Haliſax, and the Rev. Mr. Aſhburner, of Pool in Dorſetſhire: theſe viſit London once, and if wrote for, twice a year. The conſtant ones upon the ſpot are, Mr. Joſs and Mr. Brookſbanks. The Rev. Mr. De Courcy, and the Rev. Mr. Piercy, and other Clergymen, have often aſſiſted. Beſides theſe, the proprietors have been favoured with the occaſional labours of Mr. Rowland Hill, and Mr. Heath of Plymouth: alſo of many worthy Clergymen and diſſenting miniſters from the country, who eſteemed it their privilege to preach to very large, ſerious, and attentive congregations, whoſe hearts have been filled with thankfulneſs, and at the ſame time engaged in prayer for every ſuch miniſter; and an unuſual bleſſing has commonly attended both ſowers and reapers; and it is the earneſt deſire of the proprietors that the pleaſure of the LORD may thus proſper in their hands. They propoſe, thro' the bleſſing of GOD, to let the pulpits be open to every diſintereſted miniſter who may occaſionally come to town, of good moral character, ſound in the faith, of moderate Calviniſtical Principles, without diſtinction of parties or denominations, whoſe talents are ſuitable to preach with life and power to large congregations. And hope for the concurrence of all well-wiſhers to the proſperity of Zion.

END OF THE MEMOIRS.

AN

ENQUIRY

INTO

The firſt and chief Reaſon, why the generality of Chriſtians fall ſo far ſhort of the holineſs and devotion of Chriſtianity.

(Extracted from Mr. WHITEFIELD's Tracts.)

SINCE Chriſtian devotion is nothing leſs than a life wholly devoted unto GOD, and perſons who are free from the neceſſities of labour and employments, are to conſider themſelves as devoted to GOD in a higher degree; it may now reaſonably be enquired, how it comes to paſs, that the lives even of the moral and better ſort of people, are in general ſo directly contrary to the principles of Chriſtianity? I anſwer, becauſe the generality of thoſe who call themſelves Chriſtians, are deſtitute of a true living faith in JESUS CHRIST; for want of which, they never effectually intended to pleaſe GOD in all the actions of life, as the happieſt and beſt thing in the world.

To be partaker of ſuch a faith, is every-where repreſented in ſcripture, as a fundamental and neceſſary part of true piety. For without a living faith in the righteouſneſs of JESUS CHRIST, our perſons cannot be juſtified, and conſequently none of our performances acceptable in the ſight of GOD. It is this faith that enables us to overcome the world, and to devote ourſelves without reſerve to promote the glory of Him, who has loved and given himſelf for us. And therefore it is purely for want of ſuch a faith, that you ſee ſuch a mixture of ſin and folly even in the lives of the better ſort of people: It is for want of this faith, that you ſee Clergymen given to pride, and covetouſneſs, and worldly enjoyments: It is for want of ſuch a faith, that you ſee Women, who profeſs devotion, yet living in all the folly and vanity of dreſs, waſting their time in idleneſs and pleaſures, and in all ſuch inſtances of ſtate and equipage as their eſtate will reach. Let but a Woman feel her heart full of this faith, and ſhe will no more deſire to ſhine at balls and aſſemblies, or to make a figure among thoſe that are moſt finely dreſſed, than ſhe will deſire to dance upon a rope to pleaſe ſpectators: For ſhe will then

know, that the one is as far from the true nature, wiſdom, and excellency of the Chriſtian ſpirit, as is the other.

Let a Clergyman be but thus pious, and he will converſe as if he had been brought up by an Apoſtle; he will no more think and talk of noble preferment, than of noble eating, or a glorious chariot. He will no more complain of the frowns of the world, or a ſmall cure, or the want of a patron, than he will complain of the want of a laced coat, or of a running horſe. Let him but have ſuch a faith in love for GOD, as will conſtrain him to make it his buſineſs to ſtudy to pleaſe GOD in all his actions, as the happieſt and beſt thing in the world, and then he will know, that there is nothing noble in a Clergyman, but burning zeal for the ſalvation of ſouls; nor any thing poor in his profeſſion but idleneſs and a worldly ſpirit.

Further, let a Tradeſman but have ſuch a faith, and it will make him a ſaint in his ſhop; his every-day buſineſs will be a courſe of wiſe and reaſonable actions, made holy to GOD, by flowing from faith, proceeding from love, and by being done in obedience to his will and pleaſure. He will therefore not chiefly conſider, what arts, or methods, or application will ſooneſt make him greater and richer than his brethren, that he may remove from a ſhop, to a life of ſtate and pleaſure; but he will chiefly conſider, what arts, what methods, and what application can make worldly buſineſs moſt conducive to GOD's glory, and his neighbour's good; and conſequently make a life of trade, to be a life of holineſs, devotion, and undiſſembled piety.

It was this faith that made the primitive Chriſtians ſuch eminent inſtances of religion; and that made the goodly fellowſhip of the ſaints in all ages, and all the glorious army of confeſſors and martyrs. And if we will ſtop and aſk ourſelves, why we are not as pious as the primitive Chriſtians, and ſaints of old were? our own hearts muſt tell us, that it is becauſe we never yet perhaps earneſtly ſought after, and conſequently were never really made partakers of, that precious faith, whereby they were conſtrained to intend to pleaſe GOD in all their actions, as the beſt and happieſt thing in the world.

Here then let us judge ourſelves ſincerely; let us not vainly content ourſelves with the common diſorders of our lives, the vanity of our expences, the folly of our diverſions, the pride of our habits, the idleneſs of our lives, and the waſting of our time; fancying that theſe are only ſuch imperfections as we neceſſarily fall into, through the unavoidable weakneſs and frailty of our nature; but let us be aſſured, that theſe

habitual

habitual diſorders of our common life, are ſo many demonſtrable proofs, that we never yet truly accepted of the LORD JESUS and his righteouſneſs by a living faith, and never really intended, as a proof and evidence of ſuch a faith, to pleaſe GOD in all the actions of our life, as the beſt thing in the world.

Though this be a matter we can eaſily paſs over at preſent, whilſt the health of our bodies, the paſſions of our minds, the noiſe, and hurry, and pleaſures, and buſineſs of the world, lead us on with "eyes that ſee not, and ears that hear not:" yet at death, it will ſet itſelf before us in a dreadful magnitude; it will haunt us like a diſmal ghoſt, and our conſciences will never let us take our eyes from it, unleſs they are ſeared as with a red hot iron, and GOD ſhall have given us over to a reprobate mind.

PENITENS was a buſy notable tradeſman, and very proſperous in his dealings; but died in the thirty-fifth year of his age.

A little before his death, when the doctors had given him over, ſome of his neighbours came one evening to ſee him; at which time he ſpake thus to them.

"I ſee (ſays he) my friends, the tender concern you have for me, by the grief that appears in your countenances, and I know the thoughts that you now have of me. You think how melancholy a caſe it is, to ſee ſo young a man, and in ſuch flouriſhing buſineſs, delivered up to death. And perhaps, had I viſited any of you in my condition, I ſhould have had the ſame thoughts of you. But now, my friends, my thoughts are no more like your thoughts, than my condition is like yours. It is no trouble to me now to think that I am to die young, or before I have raiſed an eſtate. Theſe things are ſunk into ſuch mere nothings, that I have no name little enough to call them by. For if in a few days, or hours, I am to leave this carcaſe to be buried in the earth, and to find myſelf either for ever happy in the favour of GOD, or eternally ſeparated from all light and peace; can any words ſufficiently expreſs the littleneſs of every thing elſe?

Is there any dream, like the dream of life, which amuſes us with the neglect and diſregard of theſe things? Is there any folly like the folly of our manly ſtate, which is too wiſe and buſy to be at leiſure for theſe reflections?

When we conſider death as a miſery, we generally think of it as a miſerable ſeparation from the enjoyments of this life. We ſeldom mourn over an old man that dies rich, but we lament the young, that are taken away in the progreſs of their fortunes.

fortunes. You yourſelves look upon me with pity, not that you think I am going unprepared to meet the Judge of quick and dead, but that I am to leave a proſperous trade in the flower of my life.

This is the wiſdom of our manly thoughts. And yet what folly of the ſillieſt children, is ſo great as this? For what is there miſerable or dreadful in death, but the conſequences of it? When a man is dead, what does any thing ſignify to him, but the ſtate he is then in?

Our poor friend Lepidus, you know died as he was dreſſing himſelf for a feaſt; do you think it is now part of his trouble, that he did not live till that entertainment was over? Feaſts, and buſineſs, and pleaſures, and enjoyments, ſeem great things to us, whilſt we think of nothing elſe; but as ſoon as we add death to them, they all ſink into littleneſs not to be expreſſed; and the ſoul that is ſeparated from the body, no more laments the loſs of buſineſs, than the loſing of a feaſt.

If I am now going to the joys of God, could there be any reaſon to grieve, that this happened to me before I was forty years of age. Can it be a ſad thing to go to heaven, before I have made a few more bargains, or ſtood a little longer behind a counter:

And if I am to go amongſt loſt ſpirits, could there be any reaſon to be content, that this did not happen to me till I was old and full of riches.

If good angels were ready to receive my ſoul, could it be any grief to me that I was dying on a poor bed in a garret?

And if God has delivered me up to evil ſpirits, to be dragged by them to places of torment, could it be any comfort to me, that they found me upon a bed of ſtate? When you are as near death as I am, you will know, that all the different ſtates of life; whether of youth or age, riches or poverty, greatneſs or meanneſs, ſignify no more to you, than whether you die in a poor or ſtately apartment.

The greatneſs of the things which follow death, makes all that goes before it ſink into nothing.

Now, that Judgment is the next thing which I look for, and everlaſting happineſs or miſery is come ſo near to me, all the enjoyments and proſperities of life ſeem as vain and inſignificant, and to have no more to do with my happineſs, than the clothes that I wore when I was a little child.

What a ſtrange thing! that a little health, or the poor buſineſs of a ſhop, ſhould keep us ſo ſenſeleſs of theſe great things that are coming ſo faſt upon us!

Juſt

Juſt as you came into my chamber, I was thinking with myſelf, what numbers of ſouls there are in the world, in my condition at this very time, ſurprized with a ſummons to the other world, ſome taken from their ſhops and farms, others from their ſports and pleaſures; theſe at ſuits at law, thoſe at gaming-tables; ſome on the road, others at their own fire-ſides; and all ſeized at an hour when they thought nothing of it; frighted at the approach of death; confounded at the vanity of all their labours, deſigns and projects; aſtoniſhed at the folly of their paſt lives, and not knowing which way to turn their thoughts, to find any comfort. Their conſciences flying in their faces, bringing all their ſins to remembrance, tormenting them with the deepeſt convictions of their own folly, preſenting them with the ſight of the angry Judge, and the worm that never dies, the fire that is never quenched, the gates of hell, the powers of darkneſs, and the bitter pains of eternal death.

O my friends! bleſs GOD that you are not of this number; and take this along with you, that there is nothing but a real faith in the LORD JESUS, and a life of true piety, or a death of great ſtupidity, that can keep off theſe apprehenſions.

Had I now a thouſand worlds, I would give them all for one moment's ſcriptural aſſurance that I had really received the LORD JESUS by a living faith into my heart, and for one more year's continuance in life, that I might evidence the ſincerity of that faith, by preſenting unto GOD, one year of ſuch devotion and good works, as I am perſuaded I have hitherto never done.

Perhaps, when you conſider that I have lived free from ſcandal and debauchery, and in the communion of the church, you wonder to ſee me ſo full of remorſe and ſelf-condemnation at the approach of death.

But alas! what a poor thing is it, to have lived only free from murder, theft and adultery, which is all that I can ſay of myſelf. Was not the ſlothful ſervant, that is condemned in the goſpel, thus negatively good? And did not the SAVIOUR of mankind tell the young man, who led a more blameleſs and moral life than I have done, that yet one thing he lacked.

BUT the thing that now ſurprizes me above all wonders, is this, that till of late I never was convinced of that reigning, ſoul-deſtroying ſin of unbelief; and that I was out of a ſtate of ſalvation, notwithſtanding my negative goodneſs, my ſeemingly ſtrict morality, and attendance on public worſhip and the holy ſacrament. It never entered into my head or heart, that

that the righteouſneſs of JESUS CHRIST alone, could recommend me to the favour of a ſin-avenging GOD, and that I muſt be born again of GOD, and have CHRIST formed in my heart, before I could have any well guarded aſſurance that I was a Chriſtian indeed, or have any ſolid foundation whereon I might build the ſuperſtructure of a truly holy and pious life.

ALAS! I thought I had faith in CHRIST, becauſe I was born in a Chriſtian country, and ſaid in my creed, that "I believed on JESUS CHRIST his only Son our LORD." I thought I was certainly regenerate and born again, and was a real Chriſtian, becauſe I was baptized when I was young, and received the holy ſacrament in my adult age. But alas! little did I conſider that faith is ſomething more than the world generally thinks of; a work of the heart, and not merely of the head, and that I muſt know and feel that there is no other name given under heaven whereby I can be ſaved, but that of JESUS CHRIST.

IT is true indeed, you have frequently ſeen me at church and the ſacrament; but alas! you little think what remorſe of conſcience I now feel for ſo frequently ſaying, "the remembrance of our ſins is grievous unto us, and the burden of them is intolerable," when I never experienced the meaning of them in all my life. You have alſo ſeen me join with the miniſter when he ſaid, "we do not approach thy table truſting on our own righteouſneſs; but all this while I was utterly ignorant of GOD's righteouſneſs, which is by faith in CHRIST JESUS, and was going about to eſtabliſh a righteouſneſs of my own. It is true indeed, I have kept the faſts, and feaſts of the church, and have called CHRIST, Lord, Lord; but little did I think, that no one could call CHRIST truly Lord, but by the HOLY GHOST. I have attended upon ordinations, and heard the Biſhop aſk the candidates, "whether they were called by the HOLY GHOST;" I have ſeriouſly attended to the miniſter, when he exhorted us to pray for true repentance and GOD's HOLY SPIRIT; but alas, I never enquired whether I myſelf had received the HOLY GHOST, to ſanctify and purify my heart, and work a true evangelical repentance on my ſoul. I have prayed in the litany that I might bring forth fruits of the SPIRIT, but alas, my whole life has been nothing but a dead life, a round of duties, and model of performances, without any living faith for their foundation. I have profeſſed myſelf a member of the church of England; I have cried out, "The temple of the LORD, the temple of the LORD," and in my zeal have exclaimed againſt Diſſenters; but little did I think, that I was ignorant all this while

of

of moſt of her eſſential articles, and that my practice, as well as the want of a real experience of a work of regeneration and true converſion, when I was uſing her offices, and reading her homilies, gave my conſcience the lie.

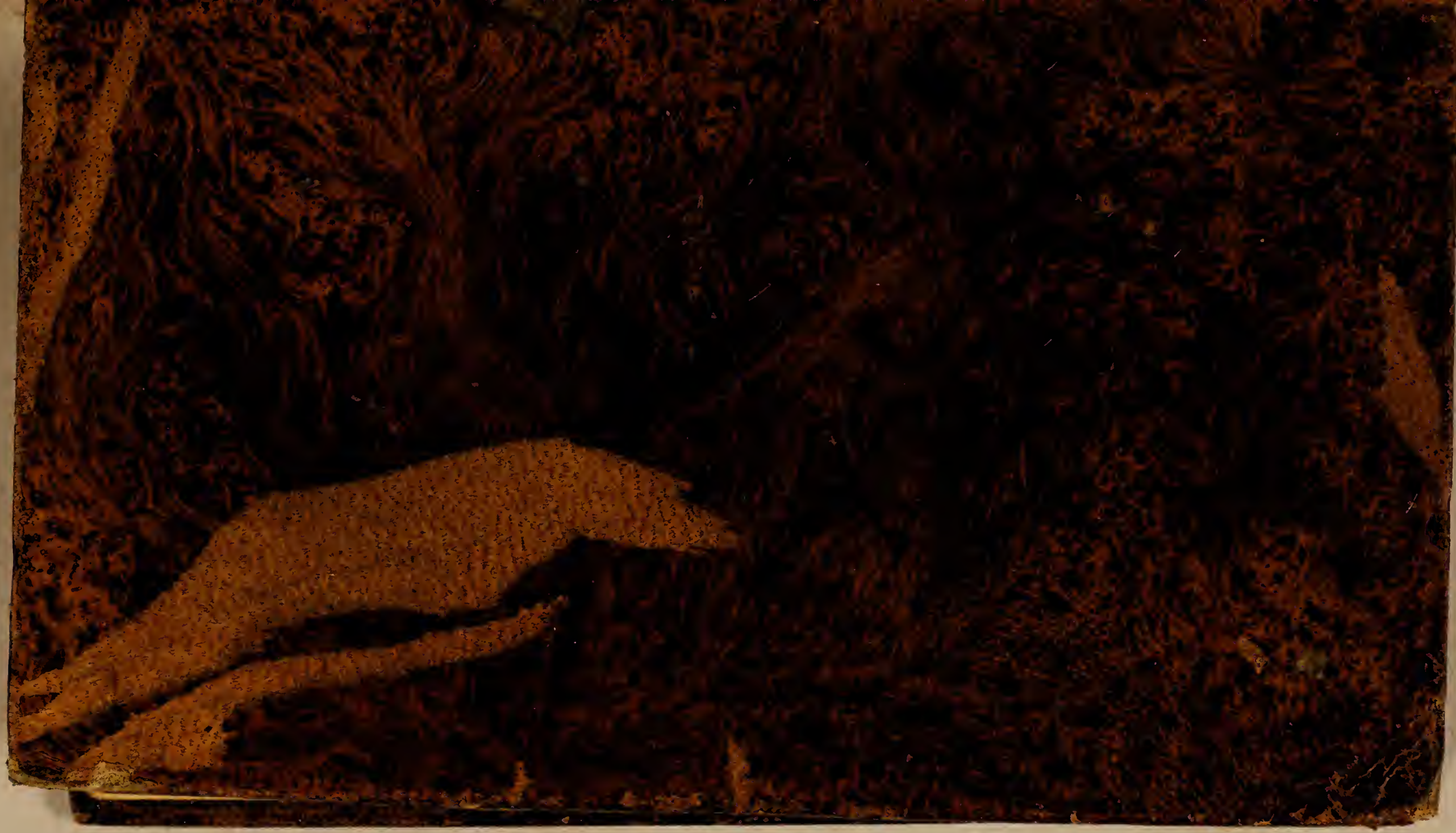
O my friends! a form of Godlineſs without the power, and dead morality not founded on a living faith in the LORD JESUS CHRIST, is ſuch a dreadful delu.ion, ſo contrary to the lively oracles of GOD, that did not I know (though alas, how late!) that the righteouſneſs of JESUS CHRIST was revealed in them, and that there was mercy to be found with GOD, if we venture by a real faith on that righteouſneſs, though at theeleventh hour, I muſt now ſink into total deſpair.

Penitens was here going on, but had his mouth ſtopped by a convulſion, which never ſuffered him to ſpeak any more. He layconvulſed about twelve hours, and then gave up the ghoſt.

Now if every reader would imagine this *Penitens* to have been ſome particular acquaintance or relation of his, and fancy that he ſaw and heard all which is here deſcribed; that he ſtood by his bed-ſide when his poor friend lay in ſuch diſtreſs and agony, lamenting the want of a living faith in JESUS CHRIST, as the cauſe of a dead, lifeleſs, indevout life: beſides this, he ſhould conſider, how often he himſelf might have been ſurprized in the ſame formal dead ſtate, and made an example to the reſt of the world; this double reflection, both upon the diſtreſs of his friend, and the goodneſs of that GOD, which ought to have led him to repentance, would in all likelihood ſet him upon ſeeking and earneſtly praying for ſuch a faith, of which *Penitens* felt himſelf void, and conſtrain him to let the LORD have no reſt, till he ſhould be pleaſed to apply the righteouſneſs of his dear SON to his ſin-ſick ſoul, and enable him henceforward to ſtudy, out of love, to glorify him in all the actions of his future life, as the beſt and happieſt thing in the world.

THIS therefore being ſo uſeful a meditation, I ſhall here leave the reader, I hope ſeriouſly engaged in it.

FINIS.

Inédite Manchinelle

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